

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Chronicle

Home News.—On December 3, the President transmitted his message to Congress. It was a document of about 13,000 words, intended to set forth the position of the Administration on the major problems of government. The President asked for speedy action in fixing the new tariff rates, and favored the retention of "the flexible clause" so that a ready means of correcting inequalities may be had. The agricultural situation, he believed, showed steady improvement. Bankruptcies were fewer and the Farm Loan Board was making progress. Estimated surpluses for 1930 and 1931 will make possible a reduction of about \$160,000,000 in income taxes. A codification of the prohibition legislation was asked, and attention was directed to the increase of lawlessness and crime. Federal aid for road building has justified itself, and should be continued. Three problems of importance which must be considered are those of conserving the public oil and gas properties, the regulation of grazing on public lands, and a new reclamation program. The growing expense of the army, navy, and air forces should be examined, but nothing done to check proper expansion. The President looked for excellent results from the London parley. Finally, as the statute of the Court of International Justice has been amended to conform to the Senate's reserva-

tion, the formal entry of the United States was advised.

On December 4, the President submitted the budget to Congress. It was a lengthy and complicated document. The President estimated expenditures for 1931, exclusive of postal expenditures payable from postal revenues, at \$4,102,938,700, an increase of about \$70,000,000 over the estimate for 1930. In view of the estimated surplus for 1930 and 1931, the President again recommended his tax-reduction plan. No large increases for any department were asked, the largest being that for the Navy of about \$16,000,000.

The announcement made toward the end of last month that Dwight W. Morrow would retire from his post in Mexico City was followed by the report that Hon. David Baird, Jr., recently appointed to the Senate in place of Ambassador Edge by the Governor of New Jersey, would shortly retire, to be succeeded by Mr. Morrow. At the expiration of the term to which he was to be appointed, Mr. Morrow, it was said, would seek the nomination in due form, unopposed. Former Senator Frelinghuysen, however, made no motion to withdraw his candidacy, although it was reported that in case he did, he would be appointed Secretary of War.

The long disputed Vare case came to a head on December 5, when Mr. Vare was recognized in the Senate as "the Senator-elect from Pennsylvania" and allowed to make a brief speech in his defense. Mr. Vare denied all political misdemeanors for himself and his lieutenants, and argued that peculiar circumstances called for large financial expenditures during the campaign. He had no newspaper to state his claims, and, in order to reach the voters, had been obliged to publish a number of leaflets and pamphlets. Mr. Vare was followed by Senator Norris, who referred to the last Senatorial election in Pennsylvania as shot through and through with fraud. On December 6, the Senate acted and by a vote of 58 to 22 declined to allow Mr. Vare to take his seat.

On November 28, it was announced that Commander Richard E. Byrd and his party were in flight to the South Pole. Messages were received en route by the radio station of the New York Times. While brief, they told a thrilling story. An elevation of more than 11,000 feet was surmounted with difficulty, and only after most of the food supply had been thrown from the plane. According to Priestley, geologist for Shackleton in 1907, and Scott in 1911, and now professor of geology at Clare College,

Cambridge, "The Antarctic is so immense that it would have taken decades in the old days to map out the country as Commander Byrd has done. He has at last established a method of quick communication over vast stretches of continent. With the help of airplanes he has attained the explorer's dream."

The note of Secretary of State Stimson to the Soviets and to the Government of China, drawing attention to the Manchurian situation, was answered by both Governments. The Secretary had pointed out that both China and the Soviets were parties to the Kellogg treaty, and that this instrument had a direct bearing upon affairs in Manchuria. According to the treaty, the settlement of all disputes or conflicts "of whatever nature or of whatever origin they may be . . . shall never be sought except by pacific means." In reply, the Soviets after expressing their surprise that a nation which maintains no diplomatic intercourse with them, should intervene in their affairs, denied that war or a motion looking toward war, exists, and reserved the right to act as they see fit. The tone of the note was decidedly unfriendly. On December 4, Secretary Stimson, in a public statement, denied the insinuation of the Soviet memorandum, that his note had been prompted "by unfriendly motives," and reaffirmed the intention of this Government to shape its course according to the Kellogg treaty, which had "profoundly modified the attitude of the world toward peace." Two notes dispatched by the Chinese Government to the Secretary had not been given to the press by December 6, but their tone, it was believed, was amicable. The American and foreign press referred to the Soviet reply as "insolent."

Argentina.—That the silence of Argentina and Brazil on the Kellogg pact was due in great measure to skepticism on the part of Latin America regarding the peace ideals of the United States, was the view of the Buenos Aires newspaper *La Prensa*. This skepticism, the paper asserted editorially, in regard to American peace ideals "will exist until the causes which have aroused that skepticism are removed." Among other instances mention was made of "the continued military occupation of Haiti and Nicaragua and the subjection of other Caribbean nations." Continuing, the editorial declared that "the violence exercised by the United States against small nations who refuse to sign disadvantageous concessions in favor of Americans or who refuse to give the American Government the right to construct an inter-oceanic canal through their territory is not compatible with the proclaimed policy to submit international differences to conciliation courts."

Austria.—An understanding was finally reached on all the essential points of the proposed constitutional reform demanded by all Austrian non-Socialists. This put an end to the threats and rumors of possible putches and civil war. The Federal Chancellor, Johann Schober, was given full credit for the Parliamentary negotiations

which forced the Socialists to yield on all major points. The new Constitution calls for a President elected by the people and grants him the power to summon and dissolve Parliament, as well as to appoint and dismiss Cabinets. Thus is restricted the supremacy of party organizations in Parliament. The Government is also given more effective control over the Socialist administration in Vienna. To offset the Government's right to issue ordinances without the consent of Parliament, the Socialists demanded the right of a plebiscite on important questions if one-third of the deputies voted for it.

Belgium.—The resignation of the Cabinet headed by Premier Jaspar, which was presented to King Albert November 24, was not accepted. After the lapse of a week a royal decree was published, that the King had refused to permit the retirement of the Jaspar Government. In the interim the difference between Cabinet members on the language issue at Ghent had been composed, and approval given to the Premier's compromise.

China.—From Moscow, it was reported that the Mukden government had capitulated to the demands made by the Soviets in regard to the Chinese Eastern Railway in Manchuria. Dr. Wu Kaiseng, head of the Chinese delegation to the League, admitted that it was the desire of his Government to continue direct negotiations with the Soviets, but that the final answer to the demands must be given by the Chinese Government rather than by the Manchurian officials. The conditions of the Soviets, alleged to have been accepted by Governor Chang Hsueh-liang, were: (1) restoration of the situation of the Chinese Eastern Railway existing prior to the conflict, on the basis of the Peking-Mukden agreement of 1924; (2) immediate reinstatement of the manager and assistant manager of the Railway recommended by the Soviet Government; (3) immediate release of all Soviet citizens arrested in connection with the dispute. The acceptance of these demands was required by the Soviets before any negotiations would be opened for the peaceful settlement of the warlike conflict which has been going on since early July.

A mutiny among Nationalist troops occurred at Pukow, near Nanking. It was stated that the uprising extended to an entire division of about 15,000 or more men. Other troops were suspected of joining the mutineers. The outbreak occurred when the soldiers were ordered to proceed to Canton, where the Government was assembling a large force for the defense of the city against the rebels under Chang Fakwai and against the Kangsi troops. The mutinous division, after looting Pukow and the surrounding territory, proceeded northward. It was pursued by loyal troops dispatched by the Nanking Government.—Father Mathias Kreutzen, O.F.M., held by bandits since November 8, was released on December 3. Other missionaries, including many American priests and Sisters, were in danger in the American Vincentian mission.

The Notes to
The Soviets
and China

Cabinet
Reinstated

Soviet
Demands

Comment on
United States

Reforms
Settled

France.—The Chamber was occupied with the budget. In an effort to expedite the debate, the Premier asked the several parties to reduce the number of speakers presented to the President of the Chamber as official spokesmen. Nearly 200 speakers were already listed, and more applications were waiting. M. Tardieu pointed out that more than half of these were representatives of the Socialists and the Radicals and Radical Socialists, the largest groups in the Opposition. He expressed his desire to conclude the debate in time to give taxpayers the benefit of projected reductions by the close of the present session. Special concern was shown by interests allied to the tourist trade, for a reduction on luxury taxes, where the high rate was blamed for the diminished number of foreign visitors during the past season. The expense bill as well as the revenue measure was being followed with great interest, as the enlarged program of public works, totaling close to \$200,000,000, was reckoned a large factor in the continuance of national prosperity.

Germany.—The Reichstag adopted the new Defense of the Republic act by a vote of 38 to 25. The bill protects the Cabinet Ministers and holders of political office from attack by threat of severe penalty not only for attempts against the lives of these individuals but even for "insulting or slandering or inciting others to attack them." The new bill omits the section of the defense act of 1922, which prohibited the return of the former Kaiser. It was stated, as the position of the Democrats, that the Republic was so firmly established that it could make little difference if the former ruler should decide to return. The "liberty law" promoted by the Nationalist leader, Dr. Alfred Hugenberg, and Adolf Hitler, head of the German Fascist party, was rejected by the overwhelming vote of 312 to 80, for the paragraph in the bill which demanded the rejection of the Young plan, and 312 to 60 for the paragraph providing "penal servitude for any officer of the Reich who concluded reparations pacts with foreign governments or approved of payments out of the Reich's exchequer on the reparations." Many of the German Nationalist party absented themselves from the session as a rebuke to Dr. Hugenberg. Six of the Deputies resigned from the party and the end of Dr. Hugenberg's leadership was predicted.

The French and Belgian colors were replaced by the flags of the German Republic when the allied troops withdrew from the second Rhine zone on December 1.

End of Occupation

President von Hindenburg and Chancellor Müller sent telegrams to the Governor of the Rhine Province and to the mayors of Coblenz and Aix-la-Chapelle congratulating the people on their newly gained freedom. The President praised the Province for its loyalty during the eleven years of occupation. General Pouleur, commander of the Belgian troops at Aix-la-Chapelle, expressed some misgivings about the permanence of peace with Germany.

Great Britain.—The British delegation to the Five-Power Naval Conference, to be held in London on Janu-

ary 21, was announced by Prime Minister MacDonald in the House of Commons on December 2. Those named were: the Prime Minister; Arthur Henderson, Foreign Secretary; A. V. Alexander, First Lord of the Admiralty; Wedgwood Benn, Secretary of State for India. In addition to these, a number of naval experts, including Admiral Charles Madden and Admiral W. W. Fisher, would be announced at a later date. In reply to questions, Mr. MacDonald stated: "There will be only one subject on the agenda, and that will be how the Powers represented can best agree upon the reduction and limitation of war vessels and upon mutually accepted naval strength." All the Dominions of the British Commonwealth were invited to send delegates to the Conference, but thus far no appointments were made public. The opening meeting of the Conference will be held in the Royal Gallery of the House of Lords, but subsequent sessions will sit at St. James' Palace.

Absence of Conservative members saved the Labor Government from defeat twice during the consideration of the Unemployment Insurance bill. In the first instance, on an amendment, the combined Conservative and Liberal vote amounted only to 167. A few days later, on a vote on a minor clause in the bill, the Government majority fell to thirteen, with nearly one hundred members of the Opposition absent. Opposition to the Government program, likewise, was evidenced in the House of Lords when the Widows' Pension bill was discussed. A Conservative amendment, to the effect that widows reaching the age of fifty-five must prove that they are in need before enjoying pensions, was carried; another clause, fixing the minimum of income as below £250 before widows are eligible for income, was also inserted by the Opposition. In still another instance, the House of Lords expressed its displeasure with the Government. By a vote of 43 to 21, a motion was passed declaring that diplomatic recognition of Soviet Russia at the present time was undesirable. The greatest fear of the speakers was that adequate guarantees had not been given by the Soviets that Communist propaganda would not be spread through Great Britain and the Empire. The Lords expressed their hostility to the recent statements made by Ernest Blythe, Minister of Finance in the Irish Free State, that the Free State intended to question the right of an appeal from the Supreme Court of the Free State to the Imperial Privy Council. Lord Carson, the Ulsterite, characterized Mr. Blythe's declaration as "blackmail" and stated that "the very foundation of liberty was being swept away." Though Lord Passfield, speaking for the Government, agreed that Mr. Blythe's remarks were "injudicious," he admitted that the Irish Free State was free to seek to change any constitutional provision by constitutional means, and that the matter of the Privy Council would be discussed at the Imperial Conference in 1930.

Russia.—The first group of German peasant (Mennonite) refugees from Russia arrived at Eydtkühen,

in East Prussia, on December 2, numbering 244 men and 157 children. The special commissary of the Reich, Herr Daniel Stuecklen, assisted by the Mayor of Eydtkühnen, and other agencies, installed them in temporary local barracks. The same day, 300 peasants arrived in Pomerania. The Canadian Government had refused, up to date, to allow the Mennonites to emigrate to Canada en masse, but were satisfied if individuals should make application, provided they had the material means to set up farming, and other usual requisites for Canadian immigrants.

The Moscow *Economic Life* announced, on November 28, that the total of Soviet currency in circulation November 21 was 2,912,000,000 rubles (about \$1,456,000,000), as compared with the total of 1,740,000,000 rubles (\$870,000,000) on October 1 of last year—an increase of approximately seventy per cent. Objections raised to this condition by M. Sheinmann, former President of the State Bank, were treated as "heretical" by the Soviet Government, which was said to defend the inflation by the fact of existing maintenance of high production and low commodity prices through rigid State control and the new industrial and socialization policy.

Vatican City.—The long-heralded visit of state of the Italian Sovereigns to the Holy Father took place on December 5. Elaborate and picturesque ceremonial marked the occasion. King Victor Emanuel III and Queen Elena, attended by a numerous suite of court dignitaries and by Minister of Foreign Affairs Dino Grandi and the Italian Ambassador to the Vatican, Count de Vecchi, were greeted at their entrance to Vatican City by the Papal Governor, and escorted to the throne room of the palace, where the Holy Father awaited them. The King and Queen were first received alone, and after a private visit of twenty minutes the members of their suite were presented. The visit to the Pope was followed by one with the Papal Secretary of State, Cardinal Gasparri, and by a visit to the Basilica of St. Peter's. Later in the day Cardinal Gasparri made a return visit to the King and Queen at the Quirinal Palace.

In an address to the clergy of the city of Rome, reported in the *Osservatore Romano* on December 2, and quoted by the Associated Press, the Holy Father spoke of the restrictions placed upon the Catholic press by the civil authorities in Rome in discussing the Lateran settlement and various questions in the relations of Church and State in Italy. He deplored the intemperate utterances made in some of the secular newspapers and stated that he had made the most energetic remonstrances possible, which in turn had brought the "most authoritative confirmation" that the utterances "had no authorization."

We are willing to take note of all this [the Pontiff continued], but We wish also to take note that these publications have not received any disapprobation.

You all know how difficult, not to say impossible, it has become for the most modest newspapers of Catholic action or Catholic life—written by good sons of valiant people from whom there

is nothing to fear—to make any useful references to the Lateran accords expressing the thought of the Pope, which has been so clearly and so repeatedly expressed. If the press with metallic characters cannot do this good to society and the Church, then it is necessary that the press of living characters enter the scene. This is your work, your apostolate, your activity.

In conclusion, the Holy Father urged upon all Catholics to lose no occasion of speaking in defense of the rights of the Church.

Reparations Question.—Matters left unsettled in the trust deed of the proposed International Bank of Settlements created obstacles for the committee of international jurists that met on December 2, at Brussels, in order to frame treaties as a basis of application for the Young plan. Some of these were: (1) Absence of any sanction to be applied to Germany in case of non-payment; (2) No provision for fixing the dates, amounts and manner of German payments other than instruction in the Young plan and Hague protocol; (3) Distribution of German annuities; (4) German deliveries in kind.

Bulgarian and Hungarian reparations were particularly noted as a problem for the approaching second Hague conference. This, in spite of the material reduction made in those two nations' reparations estimates last year. At the Paris conference, after the first Hague conference, the Little Entente (Czechoslovakia, Yugoslavia and Rumania), agreed to pay Italy if they received their own share from Hungary, through liquidation—it was proposed—of the land of the Hungarian "optants" in the said countries. But this would mean abrogation of article 250 of the Treaty of Trianon, which was characterized by the Hungarian Count Apponyi as the "one point of light" in that much-resented treaty. Hungary would never consent to this, especially as she feared further land confiscations would follow. On the other hand, Rumania and Czechoslovakia claimed that to pay Hungarian land owners the full value of the land would precipitate a fatal financial crisis. Hence a deadlock.

Next week's issue will be our Christmas number. The editors will collaborate to present a picture of the doctrine, the poetry and the human and Divine elements of the great Mystery.

The Editor will contribute a paper which will draw from a too-little-used source the great dogma of the Incarnation: St. Paul's Epistles.

John LaFarge will write of "King Peaceful"—*Rex Pacificus*—as He is presented to us in the Office of Christmas, read by every one in Orders.

Francis Talbot will contribute a Christmas pageant, in which the ancient mystery of old cathedrals, the journey of Mary and Joseph to Bethlehem, and our own Mass will be skilfully mingled.

AMERICA's usual page of Christmas Poetry will complete the issue. On it will appear poems by Theodore Maynard, Katherine Brégy, Louis J. Harrington, Richard Conlin and Francis J. McNiff.

German
Refugees

Currency
Inflation

Italian
Sovereigns
Visit Pope

Catholic
Press

Unsettled
Questions

Bulgaria and
Hungary

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Hence, the Secretary proposes "the establishment of the Office of Education" within a Department. It will function "as a research organization rather than as an administrative agency," concentrating "on fact finding and research in many fields of activity."

The precise extent of the powers to be conferred upon this Office of Education will not be revealed until the reorganization of the present Departments is submitted to Congress. Until this is done, detailed analysis and criticism should be deferred. We fully agree, however, that a Federal Department of Education would be "a menace," and that administration of local concerns is no business of the Federal Government.

But after a careful examination of the Constitution we find no warrant authorizing the Federal Government to engage in "research" in the field of local education.

Will the Secretary kindly quote the appropriate section? We have searched long and cannot find it.

The Klan in Jail

WITH no desire to controvert the opinions of Mr. Edwin J. Cooley, or to suggest reformatory penal methods, we cannot help noting the reason assigned by Warden Tynan for the outbreak in the Colorado State Penitentiary last October. According to the Warden, poor food had something to do with it, but the chief cause was the Klan! This interesting organization had recruited a large membership among the prisoners, and also among the prison guards, and the result, according to Mr. Tynan, "was a complete breakdown in discipline."

Whatever may be thought of the Warden's unique diagnosis, it is certain that many of the Klan's organizers and chief exponents are either in the penitentiary, or have but lately gained their release. Indiana, which probably suffered more than any other State from these miscreants, furnishes several excellent specimens. At least one Kleagle will spend the remainder of his natural life behind the bars. By its vigorous reaction through the courts, Indiana has effectively broken the bonds which a few years ago made Meredith Nicholson ask to what purpose the State had spent millions upon education.

The lesson should be plain, yet how often many of our fellow-citizens must learn it! For nearly a century, every organized band that has set itself to the hateful task of spreading calumny in this country against the Catholic Church, her sons and daughters and her institutions, has ended with most of its leaders in jail for crimes against property or the person. This fact should be enough to suggest to the average American that the man who goes about enlisting his fellows in a secret organization, armed to the teeth to keep the Bishop of Rome out of the White House, is either a fraud or a fool. Unfortunately, as Barnum was wont to remark, the sort of American who finds a positive delight in being hoodwinked, especially with reference to the Catholic Church, seems to be born every minute. No sooner do the bars close upon one exhibitor of escaped nuns and unfrocked friars, than another appears, to flourish for a brief period, and to end in the dock, usually on a charge

Federal Education

IN HIS annual report, issued on the eve of the opening of Congress, Secretary of the Interior Wilbur condemned the assertion that a Federal Department of Education is necessary. As the Secretary probably spoke with the assent of the President, it will be interesting to know to what extent Congress will accept the position of the Administration.

In phrases which must be familiar to the readers of this Review, the Secretary reviews the chief objections to the Federal Education bill. Up to the present, he writes, "the hand of centralized government has been kept off the school teacher and the schoolroom," and the public schools have developed under local supervision. "There have, fortunately, been no national universities," but their place has been supplied by State institutions, and by universities, "privately endowed." However, "dark spots have appeared in some areas," due to lack of organizing power and of a proper sense of local self-government. It has been suggested "that a national mechanism should be set up to bring these dark spots up to the average level of the country." This "mechanism," as will be perceived, is the heart of every Federal education bill.

But the Secretary believes that Federal control would create a worse evil. "There is a distinct menace in the centralization in the national Government of any large educational scheme," he writes. "Abnormal power to standardize and crystallize education, which would accompany financial power, would be more damaging to local aspiration and local self-respect, and to the State Government and State self-respect, than any assistance which might come from funds. We cannot rise higher than our source. That source in government with us is local." Apart, moreover, from these constitutional inhibitions, a Federal Department is in no sense necessary. "An adequate position for education within a Department, and with sufficient financial support for its research, survey, and other work, is all that is needed."

of misuse of money or of purveying improper literature.

At the present moment, it would appear that the Klan has ceased from troubling, for the Kleagles, far from rest, are cracking rock on diverse State highways. When will their successors appear? When they come, it will be in most questionable guise, but how many eyes will penetrate to the foul reality which they seek to hide?

What Business Needs

WE have expressed our best wishes for the President's plan for the stabilization of business and the establishment of a prosperous era. We extend the same wishes to Mr. Ford's announcement that he has raised the wages of his employees. If these gentlemen can bring any light into the prevailing darkness, they should be ranked as public benefactors.

Yet with every desire to second their efforts, we cannot see that either has anything better to suggest than a poultice on the cancer, dusted with a little perfumed talcum powder. Had Mr. Ford worked out a plan of worker-ownership, or even a scheme for some degree of participation by the workers in the management of his huge manufactory, we should have felt an impulse to toss our cap in air. But he has done neither of these things. Nor is he under any legal obligation, it may be added, to do either. The property is his and, legally, he may do with it what the law permits. What may be required by other considerations, arising from ethical principles and a desire to contribute to the welfare of labor, is quite another matter. But after inspecting his plan, we see no reason why Mr. Ford should be put in a niche, with the lambent light of a halo playing about his brow. The new plan means good business, and from a commercial point of view is meritorious. It fits the age, but does not improve it.

The President's request that the Federal Government and the States "speed up business" by constructing public works, also has its good points. It will create jobs and probably meet, here and there, a laborer's emergency. But with all due respect, it has a suspicious resemblance to the Roman policy of *panem et circenses*, with the bread and the circus, in this case at least, being paid for by the public. Pushed to a logical extreme, it implies that every family will make a living by taking in the other family's washing. For every public work is constructed at the expense of the public, which means that all of us pay the bill. The smaller part of the costs is paid by direct taxation, and the greater part by the ultimate consumer who meets his obligation in this respect by meeting an increase in the cost of living. An advance in wages from \$20 to \$25 means no gain unless the purchasing power of the dollar also advances, for twenty-five seventy-cent dollars cannot buy as much as twenty ninety-five cent dollars. It is also clear that when the State takes up a program of public construction, the worker is not benefited unless his income is adequate to meet the rise in the cost of living, occasioned by the increased tax-rate.

Neither the President's proposal nor Mr. Ford's strikes

at the root of the evil. There is something essentially wrong in civilization and in the economic scheme, as Miss Frances Perkins has recently said, when the worker cannot buy back out of what she produces "enough to house and feed herself." We can and must go further than this. There is something essentially wrong in the economic scheme under which a man can work hard and honestly all his life, and be forced to face an old age of dependence. How many workers today receive a wage that enables them to support themselves and their families, and to lay aside provision for the future? The trouble is that too many of us regard the wage-system as not only inevitable but as ideal. At its best, it is tolerable, but it never displays its best for the generality of workers.

Essentially, the relations of capital and labor constitute an ethical and moral problem. It can never be solved except on principles sanctioned by ethics and morality. How many controllers of capital accept the teaching of Leo XIII, that not justice alone, but justice and charity must regulate their dealings with the worker? Actual conditions show that many reject this principle, and that more have never heard of it. Yet it is absolutely essential to a solution of the problem. Any plan which ignores it will bring relief only incidentally. Any plan which rejects it aggravates the evil and makes a solution of the whole problem impossible.

Youthful Crime

WHEN a boy of seventeen was murdered some days ago, by a fellow-convict, a number of pertinent questions were put. What was a boy of seventeen doing in Sing Sing?

Here, assuredly, is a case which calls for careful study and appropriate action by the legislature. One fact seems plain, and that is that nothing but harm can come from incarcerating a boy in a place where practically all his associates are hardened criminals. The penalty inflicted is too severe, and the State may not rightly impose a severer punishment when all the ends of justice can be secured by one that is milder. Further, while amendment of the prisoner is not the first purpose of the State in demanding punishment, still the State should adopt by preference the penalty which will secure this end. It may be fairly questioned, in fact, whether a sentence which makes reformation practically impossible and thus sends the prisoner back to prey upon society with renewed skill and vigor, meets in any true sense the substantial ends of justice. The convict has not been improved in his moral nature, but harmed, and in the end society has lost rather than gained by his incarceration.

We confess to no sympathy whatever for the maudlin sentimentality which regards every man convicted of crime as a victim of environment or of improperly functioning glands. But crime is increasing rapidly, and for this reason, if for no other, it would seem advisable to study the question of how far every prison can be made a reformatory, as well as a penal institution. Society loses when the prison becomes a graduate school in crime.

But what were the conditions which made possible the commission by this youth of a crime legally punished by a penitentiary sentence? Here we find a question of even greater importance.

In a recent address, Hon. Charles H. Tuttle, Federal District Attorney in New York, cited moral illiteracy as one of the chief causes of crime. But what makes so much moral illiteracy possible? Illiteracy, in the ordinary meaning of the term, is steadily decreasing. Every town, hamlet and countryside has its schools, and their maintenance is the largest single item in every State and municipal budget. Education is our State religion, and as far as money goes, it is liberally supported. But the experiment demonstrates that a knowledge of letters does not mean decrease in crime. To train the intellect is one thing, but to what it is trained is quite another. A man whose literary attainments are such as to win him the Phi Beta Kappa key has not necessarily schooled his intellect to recognize what is good and steeled his will to embrace it. Education which omits the latter of these elements is not only defective, but, in itself, noxious.

Other factors, too, may be responsible for our growing moral illiteracy. One of these factors, beyond all doubt, is the prevailing economic system which may make it possible for men to exist, but not to live in keeping with their dignity as human beings. Decent poverty contributes to the welfare of the State through its power to develop sturdy character. But grinding, abject destitution is an asset neither to the individual nor to the State.

The President's Message

PURSUANT to that section of the Constitution which provides that the President "shall from time to time, give to the Congress information of the state of the Union and recommend to their consideration such measures as he shall judge necessary and expedient," Mr. Hoover sent his message to Congress on December 3. Speaking generally, the comment of the press is based on the partisan viewpoint. But taking the message as a whole, it contains nothing that is calculated to startle.

One point, however, the President makes plain. "The enforcement of the laws enacted to give effect to the Eighteenth Amendment is far from satisfactory." But if after ten years, the laws are not enforced, we may well question whether they can or should be enforced. No enactments ever authorized by Congress have cost the Government so much in money and blood. No question affecting the public has been so thoroughly and, it may be added, so tiresomely discussed. No visitor to the United States can pick up a magazine or a newspaper without meeting an argument for or against Volsteadism, or an account of a raid and a killing. Associations, with financial resources as yet unexplained, have flooded the country with pamphlets and speakers, begging all good citizens to eschew the demon rum, and, with keener insight, these same associations have maintained lobbies at Washington to keep in office legislators who may drink as much as they like in private, provided that they invariably vote dry in public. With all the machinery of

the Federal and of many of the State Governments in operation for ten years, and with the whip in the hand of the private associations, the President of the United States feels himself obliged to report that the results are "far from satisfactory."

With what the President writes on "the unhappy growth of organized crime in this country," we are in full accord. We also agree that if what is termed "law" can be enforced only by a reign of terrorism, then the reign of law is at an end. But we would take serious exception to the President's assumption that the huge mass of Prohibition legislation now on the books is, in its smallest detail, "law." Fundamentally, this assumption rests on the theory that any and every Act passed by Congress is a rule of reason promulgated by competent authority for the common good. And that theory is absurd.

Instead of recommending codification of the Prohibition legislation, the President would do better, it seems to us, to ask Congress to consider whether or not Mr. Volstead's Act calls for amendment or repeal. For in reporting on the state of the Union he may well report that no one, wet or dry, is satisfied with this great moral experiment.

Football Concession

BREATHING fire and fury, Mr. Willis Mercer, of Iowa City, in the State of Iowa, advances to attack the Mid-western Athletic Conference. Mr. Mercer's alma mater, the University of Iowa, carefully inspected by this Conference, and found infected with commercialism, was quietly dropped into the dust bin last summer. Because of the fearful din that ensued, the University was granted a rehearing. Mr. Mercer, "Iowa City business man and reported administrator of the University's athletic slush fund," will attend that session. Should its action be unfavorable, "the taxpayers of Iowa as well as the alumni will rise up in arms." They take their athletics very seriously in the Corn Belt.

But Mr. Mercer is without fear. "We unquestionably have enough evidence to rock the Conference," he states. "It has been no easy matter to remain silent, since Iowa was suspended on charges of which nearly every school in the Conference could be convicted. All the evidence in our possession will be made public if the occasion demands."

Mr. Mercer seems to bear out the contention of the Carnegie investigators that membership in an athletic conference is no guarantee of athletic righteousness. Mr. Mercer does not deny that Iowa conducted its athletic contests on strictly business principles. His defense is that practically all the other schools are equally commercial.

We pass no judgment on his defense. But if he is right, would it not be better for our colleges to sell on a cash basis the privilege of maintaining football, baseball, and other teams, like any other "concession"? That arrangement would be frank, honest and open to no misunderstanding.

On Getting a Hearing

HILAIRE BELLOC

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A MATTER upon which I continually muse (but so far not very fruitfully—never mind, fruit ripens in time) is the difficulty of conveying truth to those who need it most.

It is a universal theme in many a field besides those of history and philosophy which most concerns us. It is difficult or impossible to get the young to appreciate how true is the judgment of the old, or to get the genial herd of fools to appreciate how necessary is the judgment of the wise. But I am thinking of a more particular matter: the difficulty of getting true, that is, Catholic history and true, that is, Catholic, philosophy out of its natural home into the market-place.

It is an immediate and a practical problem, for unless we can get them into the market-place our efforts are nearly futile. I say "nearly." They are not *altogether* futile. Three-quarters of that which I, in my own little sphere, delight to possess, in the things of the mind, has come to me from the writings of my co-religionists, appearing in books and papers and reviews which circulated among my co-religionists alone.

Still, in the absence of an entry into the market-place, in the absence of some method by which we can get heard by those to whom the truth of history and the truth of sound philosophy come at first as a shock, our efforts are very nearly futile.

A recent reading of a very remarkable book by Mr. Christopher Hollis called "The Monstrous Regiment" and dealing with the reign of Elizabeth Tudor, has put the problem before me again.

Here is an historical essay (in the highest sense of that term), putting before the reader historical truth upon the period which is of more importance to the understanding of England than is any other except perhaps the fifth and sixth centuries. It issues from a Catholic house (Messrs. Sheed and Ward), but it will be reviewed by, and in a large measure read by, men to whom the historical truth which it presents is still unfamiliar.

Now that truth is put so simply, and so convincingly that no matter who reads it will be affected.

Truth confirms truth. Tell people what actually happened, in some period of the past, and a hundred things not mentioned in your story, but which your reader will come upon later accidentally, will confirm him in whatever original tendency he may have had to think that there was something in the new point of view.

For instance, Mr. Hollis in the course of his narrative shows how upon one occasion after another Elizabeth was forbidden by that clique of new millionaires who were her real masters to do what she wanted.

That is, of course, a truth quite unfamiliar to the average non-Catholic English reader, and I am afraid it is unfamiliar to a great many Catholics as well. Once you have heard that truth, you come across one little point after another, all manner of things, which confirm

it. *Only it is essential that you should have heard the truth stated at least once* if it is to bear fruit.

There is here a problem something like that which confronts the modern industry called "Publicity." You may invent tomorrow a new machine for giving people any new and unexpected advantage—for instance, hot water by day and night at tuppence a day. But unless they hear of the advantage the invention will fall dead.

By what method shall we pierce the wall which divides those who know from those that do not know in matters of history, and in matters of philosophy?

Here let me remark that the problem is not only one of stating *doctrine*. Men hearing a doctrine stated baldly will either accept it because they are used to it (or because it seems to fit in with their other experiences) or they will simply reject it because they are not used to it.

For instance, most non-Catholics will accept the Catholic doctrine of a Personal Creator, to which they are used; but will reject the Catholic doctrine of miracles, to which they are unused, both by experience and by teaching.

No, the problem is one of stating *facts*—and it is an exceedingly difficult one to solve. Many of us are trying to solve it in our various ways. The Evidence Guild is an excellent example. The Catholic Truth Society is another. I have lately come to the conclusion that a third worthy of increasing attention is the publication of books which, if I may so express myself, "take the non-Catholic world in flank."

If you publish a book full of enthusiastic praise for this or that Catholic truth, you *may* fall upon fruitful ground outside the Catholic Church. Someone may pick it up and read it who had never heard of that truth before.

But if you publish a book giving concrete facts or a certain train of argument based on facts, appreciable to all, then you effect an entry, and you are heard by those who are not yet of the household.

There are many other entries. I am not pretending that this is even the chief or the best entry.

Fr. Ronald Knox said most admirably a short time ago that sentences which change our whole lives often come from those who had no intention of so doing, and who even delivered them with a purpose different from that for which we used them—and this is one kind of entry.

Another entry for the Catholic Church is by fiction, by novels—and a very valuable entry it is.

Another is by example—but that is a subject so exalted that I dare not write upon it.

Meanwhile there is this way of the historical or discursive book. Books in this country are reviewed by the daily press in numbers and upon a scale which one does not find elsewhere. That may not be a very good thing for literature, but it does at least ensure a book getting a hearing.

My own trade is that of history, and I am convinced that historical books are beginning to do a wider and wider work of this kind. Those whose business is with pure thought have an effect in a narrower field, but more intense.

At any rate, the work is getting done. And perhaps a hundred years hence someone reviewing the advance of the Catholic Church in the world will discover among the chief factors of that advance, the mere statement of

the past as it was; telling people what really happened; bringing out what is suppressed; emphasizing what is slurred over; suggesting the right explanation where the wrong explanation has hitherto been given.

A whole school is arising which does this kind of thing. To the honor of the human race many of them are doing it from a sheer love of truth, in detail, little knowing that they are saving Truth, in general. More power to their elbows!

The Credit Union and the Parish

J. M. CAMPBELL

WHAT is the credit union? What is its place in the economic world? Has it a place in the parish? These questions take on a new significance for Catholics of this country since the recent endorsement of the credit-union movement by the National Catholic Rural Life Conference at Des Moines, Iowa. During the past three years experiments with the credit union have been conducted in several parishes in the Midwest and the report on two of these experiments was presented to the public for the first time at this convention.

The credit-union movement is not new. It had its beginning about seventy-five years ago, in Germany. Since that time the movement found its way into practically all of the southern European nations and about twenty-five years ago found its way to this continent. The province of Quebec in Canada was the first place on the American continent in which credit unions were organized. The Canadian experiment was and is today almost exclusively with rural parish groups. So successfully did the credit-union movement solve the financial problems of an almost impoverished rural population in the province of Quebec, that a wealthy and philanthropically minded Bostonian, Edward A. Filene, became interested in the movement as a means of bringing relief to distressed industrial employees, and organized the first industrial credit union in this country among the employes of his department store in Boston.

Previous to the entrance of Mr. Filene into the credit-union movement there were a few credit unions in the New England States but these were altogether within French Canadian parish groups. The first experiment of Mr. Filene among industrial groups was a success, and thereafter he undertook at his own expense the fostering of credit unions among industrial employes throughout the United States. The World War interrupted his work but since its conclusion the number of industrial credit unions has grown from a few to over a thousand. Today the industrial credit union enjoys the endorsement of some of the best men we have in the world of finance. The owners of large mercantile and industrial corporations, together with high-ranking United States Government officials, endorse the movement as the solution of many of the credit problems of the employes.

Now while the credit-union movement in this country

had its beginning in the Catholic parish, no serious effort was made to spread the movement among our parishes until about three years ago, when two experiments were undertaken, one in St. Andrew's parish, St. Louis, Mo., the other in St. Cecilia's parish, Ames, Iowa, the writer's own parish. Since then forty-two additional parish credit unions have been organized. But before personal experience is related, we should clearly know what a credit union is and what are its purposes.

The credit union is a corporation organized under a State charter and subject to the banking department of the State in which it is organized.

The credit union is a bank; it receives deposits, makes loans, and is empowered to invest its surplus in securities approved by the State. A local bank is used as the depository for all funds till they become sufficiently large. The parish credit-union office is usually somewhere on the church property, while in the industrial credit union the office is located near the place where the employes receive their pay. The credit union is a cooperative bank because it is owned and managed by its members, each member having but one vote in the election of officers.

Membership is restricted to a group of people having some pre-existing tie or bond. It may therefore be organized in a parish, a fraternal lodge, the employes of a particular industry, the children of a particular school, or among a group of farmers living within a limited territory and who have some community relationship. The membership is restricted within the group to all those who pay a small membership fee and own one share, or have agreed to the purchase of at least one share. The term *share* is used here in the same sense as that which it is employed by our Building and Loan Associations. It is a deposit which participates in the annual dividend and is distinguished from those deposits on which are paid a guaranteed rate of interest. A share is valued at five dollars.

The purposes of the credit union are: first, the promotion of thrift and saving among its members, and caring for their small loan needs; secondly, educating its members in the management of money and increasing their regard for credit. How well the credit union serves these ends is clear from the endorsement of the credit-union movement by men of standing in business and finance, as well as from the interest which members of

particular credit unions take in their organization. This is shown by the growth in assets of these corporations. As a rule a credit union begins with a very few dollars in deposits. Ten years ago, for instance, the starting capital of the credit union in the Bell Telephone Exchange at Boston, Mass., was four dollars and sixty cents. Today the same credit union has in deposits more than \$1,500,000, the savings of its members. The largest credit union in the United States, a parish credit union in Central Falls, Rhode Island, started with but a few dollars and today has deposits of more than \$2,000,000. Now if the credit union were merely another banking institution, another thrift agency serving only to supplant these agencies, it is hardly probable that people would be so attracted to it. The fact is, the credit union effectively meets a need of people that is not being met by other banking agencies.

The credit union is a safe bank in which to deposit money. Throughout the history of the movement on this continent there has not been an instance of involuntary insolvency. There have been liquidations due to faulty foundations and lack of interest on the part of members of a few groups, but these liquidations were accomplished without the loss of a single penny to depositors. Character is always the first consideration and the foundation on which loans are made. Both co-makers and borrowers must be known as honest. No loan exceeding fifty dollars can be made without co-makers who have adequate security. All applications for loans must be submitted to a loan or credit committee, that is selected from the membership at the annual meeting. Again, the credit union deals only with small and short-term loans which are repaid in monthly payments. The credit union is the borrower's own institution, and because of this intimate relationship it is able to make effective the safeguards mentioned above.

Now if the credit union can succeed in groups where the only common tie is that of occupation, it surely ought to and does succeed in the parish where the common tie is religion. In my own parish we organized for business in January, 1927, but did not seriously get under way until October, 1928. This indifferent start was due to circumstances that lay entirely outside of our control. Ours was the first parish credit union west of the New England States and we, therefore, had little or no experience to which we might appeal as a guide. The fact that parish credit unions were a success in European and French Canadian parishes did not necessarily mean that they would succeed under different conditions of the midwest United States.

Again, certain of my friends among the clergy strongly discouraged the move and warned me that it would eventually bring parish and pastor to disaster.

Moreover, there was some question in the mind of the organizer as to whether a credit union was needed in the parish. Hence we proceeded with the greatest caution. We started with a membership of fifteen and added only seven members during the year and nine months that followed. Our deposits at the end of that period were approximately \$1,300. But in the Fall of

1928 we decided that our move was justified, and so set out to make the credit union an effective agency in the parish.

The conditions that then confronted us are no longer present. The credit union has now been demonstrated in the parish and has proved a success. The large part, too, of our work has been accomplished in one year and not in three, which shows what can be done when a serious effort is made to establish a credit union.

During the past year the membership has increased from twenty-two to forty-four. The deposits have stepped up from \$1,300 to better than \$4,000. Loans were made aggregating more than \$5,000. An aggregate of \$600 was loaned to members who were in the hands of loan sharks and to whom they were paying the annual rate of forty-two per cent. We did not lose a dollar from these loans. Almost \$2,000 was loaned for the purchase of household goods and business equipment. In a great many instances our members were saved as much as fifteen per cent on these purchases. We have taken families who were barely able to buy the necessities of life and placed them on small acreages and financed them in the purchase of poultry and livestock.

Today some of these families are able to live on the income from their stock and gardens and have the entire salary of the husband for the liquidation of loans and savings. In most of these cases our loans did not exceed an aggregate of \$300 to one individual.

In the matter of credit and savings we have been able to accomplish much. Nearly all of our members are young people who had never previously saved anything. Today some of these members are putting away as much as thirty dollars a month. We have been able to build up a larger regard for credit in a few instances where members were rated as slow pay by merchants of the city, and our officials could teach some of our members the value of budgeting their income.

But there are also spiritual gains. A larger interest in each other's welfare is developed among the members. A neighborly feeling dominates their relations and makes the group much more a unit. Sacrifices are made today by some of our members in behalf of their fellow-associates in the credit union that would not have been thought possible a few years ago. The credit union has opened up an opportunity for service and it is indeed quite remarkable how eagerly this opportunity is seized. Now it does not require a vivid imagination on the part of a pastor to see the value of all this in his parish. His work in claiming souls for the grace of Divine charity is made immeasurably easier.

Again, the influence of the parish is greatly increased. Too often the laity have the impression that the priest is more interested in the material needs of the church than he is in the material needs of his people. This is not the fault of the priest, who, as a rule, has not the means to relieve distress. But, given a credit union, the priest is able to give expression to his people of the interest that he has in their temporal welfare. His sympathy and direction will serve to inspire with new hopes the right and honorable minded among the less

fortunate of his parish. When parishioners observe the priest thus interested in them, their response in things spiritual is readier. Because of the opportunity for service which the credit union has afforded me, I have been able to bring back into the Fold indifferent Catholics. With the credit union at his back the priest can do much in stimulating a regard for credit and thus put his people in a better way to secure temporal happiness and success, a fair measure of which is necessary if there is to be spiritual happiness. In a word, the credit union has given the priest an opportunity to serve as he is really fitted to serve, and so much more effectively to bring his people closer to God and to their fellow-men.

Two Ways Out

FRANCIS TALBOT, S.J.

A FAIR sprinkling of patrons was standing on the west side Subway platform when I swung through the turnstile with a leisurely gesture. The world looked rosy through my eyes. No irritating incident through the day to worry me, the prospect of a pleasant chat with a clerical friend from Boston, and no clouds in sight. With the peace and the patience of a well-mannered sheep, I joined the Subway herd and awaited the south-bound train.

It was at the zero hour between the rush homeward from the office and the scurrying cityward to the theater or the banquet or the dance. Our south-bound side, however, had a clear majority of prospective passengers over the north-bound platform. But most of the trains, as usual, were pointed in the direction opposite to the greater traffic. We of the south-bound persuasion began to regard with envy the prompt and efficient service which the north-bounders were enjoying for their nickel. Still another train, as of the opposite track, filled the station with its oncoming roar, thundered in, screeched, took breath, and crept out into the outer darkness of the tunnel. It left just a residue of people on the platform across the dark divide of tracks and pillars.

As the lights of the departing train grew fainter, the silence in the station became more stilly. The north-bound platform was now deserted, save for a man and woman standing near one of the posts. They were under a light; and so, I could determine them as belonging to that younger generation which is worrying us elders so much. He was arguing with her, apparently, for his gestures were emphatic. She would stop dabbing her eyes with a handkerchief long enough to throw back an answer at him. She walked a few steps away from him, with disdain. He followed her with gestures. The little tragedy was amusing when there was no other occupation except that of waiting for the train.

The thundering noise in the tunnel was another false alarm for me. The train was again on the quarreling lovers' side. It passed, and the couple were still on the platform, proceeding in their argument in the best marital manner. She walked restlessly a few steps to the right, and he followed; a step backward, and he pursued. He

turned his back to her, and she circled about him so that she could shake her finger under his nose. The argument was too lengthy to be interesting. The south-bound tracks remained idle. Rust would surely gather on those gleaming rails, and mushrooms would bloom between those ties if the Subway officials did not soon send a train along them.

The thought of the Pentecostal coming of the Holy Ghost occurred to me as I heard the big wind and the roar with which another train was heralding its approach to the station. It was on the north-bound track. I restrained the feeling of jealousy towards that other side. There must be a wreck somewhere along our side of the line. The argument across the way was still progressing. The woman was. . . I stiffened, and froze. A gulp of air choked me and exploded in a shout. The woman had broken away from the man and was running across the platform, he after her. With her arms flung straight above her head, she was hurtling herself towards the tracks. She was at the edge. He seized her by the collar of her coat, clasped her, struggling, swaying, and the train slid before the scene like a curtain.

Cold horror melted out of me. I could feel myself sagging, as a lump of butter on a warm day. My forehead was streaming wet, my lips and eyes parched and stinging. "God save us! God save us!" I could hear myself ejaculating. "Did they go under?" I could not tell, for the train had crashed in too swiftly for me to see. Were they a mangled mass, bones and clothes and flesh flattened into a pulp as red, as red. . . Nausea rose in me, an overpowering, enervating sickness. I was spineless, nor could I move.

The train was delaying. And I could not see plainly through the windows to the other side. I waited eternally. I had pronounced the Absolution; I remembered, vividly, having raised my hand and having said the words, but at what moment I could not remember.

At last, the doors closed and the cars rolled slowly out from the station. A little knot of people, standing, clustered far back against the wall. The group opened, and the man led the girl away, his arm firmly interlocked in hers. She was sobbing hysterically, loud enough to be heard on our side of the tracks, in the dead silence that was in and about us all. He supported her up the platform and through the turnstile. Near the stairway, they paused while she made an effort to control herself. They then turned the corner to the steps.

It was over. But the moving picture kept flashing before my eyes, the thundering train bursting out of the darkness, the woman and the man swaying on the edge of the platform above the ditch, the train cutting them out of the picture. "Perhaps she is." The phrase was thrumming at the back of my throat. "Perhaps she is."

My long-awaited train was rumbling into the station. Well, it was horrible and sickening, but thank God she did not go over and drag him with her. Life was not so rosy as it had seemed to me a few minutes earlier. The train had stopped and I stepped towards the door. At that moment, the priest in me rose in protest, seemed to seize me by the shoulder, to hold me back, to say

"Whether she is or not, you must see it through, you can't go away, you have to do something." Abruptly, I turned from the doorway, rushed through the turnstile like a madman, and clipped off the steps two and three at a time.

After the fetid air of the Subway, the fresh night breezes caressed my cheeks like cool gauze. I felt relieved and nerved. Across the street, a few yards from the Subway kiosk, in the shadow of the entrance to a bank, the man and woman were standing. Automobiles were dashing hither and thither along the street, but I darted through them and gained the opposite curb. Gripping myself, I slowly sauntered across the pavement towards the couple and stood idly by.

The girl's head was bowed and her shoulders drooped. But she was quiet. The man supported her, with his arm about her waist. He waited patiently. His eyes pointed around in a semi-circle, revolving right and left; a dazed, dull look was in his eyes. At last, he noticed me standing near. He stared at me, and I, with an effort at a reassuring smile, formed the words with my lips: "Is she all right?" For a moment, he did not comprehend. His eyes bored right through me. Then, he nodded his head up and down.

With that, I thought that I might go about my own business and not intrude further. But as the man nodded, the girl happened to raise her face towards his; she turned sharply in the direction of his nod. She looked at me with widening eyes and sucked in her lips. Convulsively, she lowered her head and began sobbing. I couldn't leave, now that she had seen me and knew that I had been watching her. I stepped nearer and murmured words that were intended to be consoling and quieting, any words, just to keep talking.

Since we were attracting the attention of the passers-by, I grasped the young man's arm and forced him to walk with me down the street. He gripped her and carried her along. We fell into a stride but said nothing.

The shop windows blazed with light and glitter. Filmy dresses, tan shoes on silver pedestals, bright flowers in glowing bouquets, painted faces in beauty shops, pyramids of glass jars in the delicatessen's, passed by us in procession. Tremors of light danced in the sign over the movie house. Colored posters blazoned the doorway. Children played tag about us and shouted with laughter. Automobiles flashed by, street cars streaming with light thundered on, everywhere there was life and noise and gaiety and motion. Smouldering beneath it all, was the dark Subway, a struggling man and woman, a cruel irresistible train.

At the corner, away from the overhanging street lamp, we halted. She kept her head bowed, sniffing a little and panting. He was talkative and seemed to welcome my intrusion.

"No. There's no need of a doctor," he told me in response to my suggestion. All she needed was a rest, a good sleep. Her nerves were gone. She had been hysterical. But that had all passed away. A good night's rest, that's what she needed. She would be as well as ever tomorrow. "Won't you, Gert?" he asked her.

"A Catholic? Say, Gert, you used to be a Catholic, didn't you?" He leaned over her and tried to see her face. "Yes. I thought so. She was brought up a Catholic. But you don't go to church now, Gert, do you?" She shook her head, meaning "No."

She had to get a grip on herself, that's all. (He wandered on in his talk.) She had to go home and go to bed. She didn't know what she was doing. Why did she have to get so excited. He had told her not to act crazy. (I pictured the lovers' quarrel on the Subway platform.) He told her a hundred times that he would do the right thing. But she wouldn't listen to reason. You might think she was out of her head.

A doctor? No. That's the trouble. She just came from the doctor. She was worried. And when the doctor told her,—that set her off. When he met her in the Subway, she was out of her mind, plumb crazy.

"And I kep' on tellin' her that there wasn't anybody that had to know. I was willin' to do the right thing. But she wouldn't listen to me." He drew his arm tighter about her, and she laid her head, tiredly, against his shoulder.

"Ain't I right, Father?" he asked me suddenly.

"Of course you're right," I answered with all the fervor I could put into the words.

She peeped up at me, slyly, like a bashful child. It was the first time that I had seen her face plainly; she was not much more than a child. There were inflamed red rings about her eyes, and tears still glistened on her cheeks. The mad fire had gone out of her, all the wildness had left her. She seemed frail and beaten. She was penitent, chastened, trembling.

"See, Gert," the man told her cheerily. "You don't have to tell nobody. And I'm goin' to stand right by you."

How glad he was to find somebody to give force to his argument. He shook her a bit, fondly. She stared with fixed eyes before her, and nibbled at her handkerchief, trying to think. A dead calm was in her after the hurricane.

We shook hands. His was feverish, but hers was cold and clammy. As I was turning to go, she ventured to look up at me and managed to say, in a little, thin voice, "Thanks, Father."

I have never seen them since. But I did receive a short note with the following message: "Gert and me are very happy. We was married by a priest."

NORTHERN LIGHT

Here under Heaven ringed
With fingering pale fires
The soul unpacks to lose
Her burden of desires.

Thoughts are the clean gulls,
Flesh cool as a bone.
The mind is a wave here
And the heart a stone.

L. A. G. STRONG.

On Questions for Catholics

G. K. CHESTERTON

(Copyright, 1929)

SOME time ago there was sent to me, I believe, a book and some pamphlets with the general heading of "Questions for Catholics." Unfortunately, like most people whose names achieve any notoriety in the newspapers, through murder, professional sport, vulgar dancing, party politics, sudden and ill-gotten wealth, marrying a barmaid or throwing a bomb, I receive vast and voluminous sheaves of letters and pamphlets; a great number of which I could hardly be expected to study and many of which I can only apologize for having neglected.

But picking up this particular booklet, I see for the first time that it bears a sort of sub-title which naturally touches me with something like a personal appeal. Immediately under the title and the statement that the book is by "F. H. Hayward, D.Lit., M.A., B.Sc.," is the opening sentence, "We wonder whether Messrs. Chesterton and Belloc will reply to this book? Or the Cardinal Archbishop of Westminster?"

Both the other individuals mentioned being rather busy with more solid matters, I feel that I myself, as the idle singer of an empty day, might well fill a portion of that day by trying to answer some of Mr. Hayward's "Questions for Catholics." They are in the main perfectly polite questions; which is something of a change for us after our experience of Deans and Bishops, with their permanent hysteria, and lack of self-control. Many of them are perfectly fair questions; and most of them very important questions, though the question is often stated wrongly and therefore cannot easily be answered rightly. But the chief difficulty is one which belongs to many cases of honest men with a smattering of Catholic matters; and it is not very easy to state.

Perhaps I shall not make it very clear if I call it Congested Insufficiency. That is to say, there are so many errors, even small errors, in such a small space; and yet it is the practical paradox that the correction of a small error requires a large space. Perhaps the easiest way of describing it is to reverse it. Suppose I were to write about the Rationalist Press Association, from which this work seems to proceed, some such paragraph as this:

"These Protestants believe in Darwin, who said men were part of the family of monkeys and ought to eat nuts, which is why Bernard Shaw is a vegetarian; and this Darwin said he had no use for music, which was why Herbert Spencer used to put plugs in his ears in the drawing-room; and their great champion was a man named Huxley, who admitted that he knew nothing. Nietzsche was an evolutionist, too, and said that men ought to be abolished like monkeys and that everything had happened thousands of times before. Mr. H. G. Wells is also an evolutionist, and wrote a book to show that in the future the aristocracy would be eaten by the working-classes. He has also written an 'Outline of History' on the same lines."

Now that paragraph consists very largely of facts, or of facts only slightly distorted by their implied inferences and their position in the sentence. But it would take Mr. Hayward quite a long time to unpick the tangle and distinguish the facts from the falsehoods and false implications and inferences. The paragraph displays a certain amount of information about the great evolutionists of the Darwinian time; it could not have been written by anybody who had never opened a book or heard a detail about the controversies of the nineteenth century. But it shows a certain lack of grip; of grasp of what is essential to evolutionary thought; a definite ignoring of certain broad principles of distinction and, in short, a complete missing of the point. Now exactly as an Evolutionist would be affected by that paragraph, I am affected by the following paragraph:

"About 1350 B.C., rather before the time assigned to Moses, the remarkable young Pharaoh Akhnaton, reigned in Egypt. He taught a Monotheism of a wonderfully 'advanced' kind. . . . Two thousand years afterwards, Mohammed preached to the idolatrous Arabs a similar Monotheism. What does the Church say about him and his 'Revelations'? And what, O intelligent Catholics, do you yourselves really think of them? Dante sent Mohammed to hell, but he also sent several Popes there, so you may not accept Dante's view on these topics. But you ought to be able to express an opinion whether a real Revelation came to these two famous preachers of Monotheism, or to one of them, or to neither. They present striking differences from each other: Akhnaton lived B.C., Mohammed lived A.D.," etc.

Now in a paragraph like that I want to pause upon every other sentence. We do not necessarily accept Dante's views; but not because it would be impossible for Popes to go to hell. We do not accept his views because he was not inspired by the true and complete Revelation; and because he was a highly irritable Ghibelline politician who had all sorts of personal feuds of his own, with which the Faith is not in any way concerned.

But if we are to say that a man had a Revelation, in the full supernatural sense, because he was a very great man making manifest a very great truth, why not poor old Dante as much as any Arab Sheik or Egyptian Pharaoh? He was a man of vivid vision and very original ideas, and most of his ideas were at least as valuable as those of Mahomet. The truth is that Mr. Hayward missed his own point. The very example of Dante, which he himself chooses, with its necessary limitations, which he himself notes, is enough to show why we cannot go about distributing Infallibility and Inspiration as a free gift to all great men who have done great things.

We do not say that the Spirit of God has nothing to do with good works of this kind. But we naturally reserve the word *Revelation* for a special supernatural

Revelation in which we happen to believe; and do not confuse human language by perpetually using the same word for the discovery of the steam engine or the creation of the penny post.

But even this does not complete the disentanglement. For Mr. Hayward evidently does not know that we do use the word *Revelation* in an older and larger sense than that of the historic Church and Gospel. I suppose he has never heard of what we call the Primitive Revelation. We believe that men did have a direct knowledge of God in the beginning, and darkened or lost it in various ways; but that it probably did linger among peoples otherwise pagan; so that, in that sense, Akhnaton may quite well have been appealing to the tradition of a Divine truth. But the case of Akhnaton is not in the least like the case of Mahomet. And here again Mr. Hayward has stated the reason without understanding his own statement: "Akhnaton lived B. C., Mohammed lived A. D."

Those like Dante, who treated Mahomet as they treated the heretics, were much better historians than Mr. Hayward. The interesting historical truth about Mahomet is that he was emphatically a heretic and not a heathen. He originally tried to persuade the Christians to join him in simplifying Christianity, like any Unitarian or Modernist of today. When the Church declined to be simplified by a Modernist, he went off and became a Moslem.

That is why Christians have naturally felt the case of Mahomet different from the case of Moses; or even the case of Akhnaton. Mahomet was not merely appealing to the truth in the Primitive Revelation; he was denying and destroying the truth in the recent, real and complete Revelation.

Catholics will be wise not to deal damnation round the land in quite the exhilarating manner encouraged by the street battles of fourteenth-century Florence. But it was perfectly natural, and even rational, that they should regard Mahomet as an enemy of revealed truth and Moses as merely a precursor of it. Even Mr. Hayward ought to understand that from their point of view, the denial of God Made Man, and of the positive health and joy in the Sacraments, could not possibly be a Revelation, if these things themselves were also a Revelation. Those are only a few of the misunderstandings that have to be untangled in dealing with that one short paragraph. And what a lot of words have been necessary to disentangle it!

Nothing would give me greater pleasure than to answer all Mr. Hayward's questions as fully as possible; I am only pointing out here that the fulness would be enough to fill a large book. He seems to imagine that his questions are very simple; but in fact they are only simple in the sense of the famous question "When did you leave off beating your wife?" That is, the questions involve certain assumptions which he would probably need some further enlightenment to see; for at present he is so innocently certain that we did all begin by beating our wives, and continued to do it up to a date that is yet to be determined, that we should require a prolonged lawsuit to clear ourselves of wife-beating. But lest he should imagine that I shrink in any way from short and simple

answers to his questions, I will conclude with the four queries which he poses in summary of this section; and append my answers to them.

(1). "Do you object to my statement that when man invents a valve or a new chemical compound he is a Creator?" Why should I object to any way in which you choose to use or misuse the English language? He is obviously not the Creator of the Universe, making one when there had been no Universe.

(2). "When a man, as a result of earnest effort achieves a Truth, in the fashion of Archimedes and Ross, or passes from a crude idolatry to an exalted Monotheism, as Akhnaton and Mohammed did, have they received a Revelation or not?" In the sense of an Infallible Revelation, obviously not. That is really admitted in saying it is a result of earnest effort. The mere word *revelation* can be used in a wider sense; as in the Horrible Revelations of Blackmail in Belgravia.

(3). "Can you mention any five leading Catholic dogmas of indisputable originality, i.e., that human beings have not discovered or invented for themselves?" I know nowhere in the world where any of the dogmas are defined as Catholicism defines them. If you mean general suggestions or tendencies, I am happy to say that I know of none in Catholicism that have not been felt as vaguely probable or desirable by human common sense. Thank God, humanity has never been so far off from the Faith as that.

(4). "Has no Revelation ever come to Protestants and Rationalists? Has the Holy Ghost entirely deserted the world except so far as the Catholic Church is active? Say what you think of John Howard and David Livingstone." Why? Do you think the Church teaches that there are no good men outside Her Fold—for that matter, a long sight better man than David Livingstone?

Art a la Carte for Boys and Girls

EDYTHE HELEN BROWNE

JOAN OF ARC, the staunch Maid of Orleans, the five-hundredth anniversary of whose victories and martyr's death at Rouen was celebrated this year throughout France, is paid graceful tribute through the artistic medium of art, art for young folks, as it is served by Anna Curtis Chandler who conducts the Story Hours for Boys and Girls at the Metropolitan Museum of Art. These Hours, scheduled for every Saturday and Sunday afternoons at 1:45 and 2:45 from September to May, opened this year with the story, "Joan, the Victorious Maid of Orleans."

Later in the season the triumphant Joan in silver armor and oriflamme will break the dusty seal of medieval times to step forth in another art story, "Cathedral Builders of Rheims where Joan crowned Her King." In fact the great soldier-saint will mix frequently in the masquerade of characters that press around the Story Teller; for in those stories, woven from the romantic fabric of the Middle Ages which tell of tapestry-hung castle walls, intrepid knights rescuing lily maids, of tournaments, jousts and cathedrals, and of monks working on illuminated

manuscripts by the pale light of dawn, Joan will be the slim shadow in the background, although referred to only incidentally, as she is perhaps the most picturesque figure in the whole assembly of feudal life. To make closer connection with Domremy and Orleans and Rouen, to give the flush of life to Joan, Miss Chandler dressed in a fifteenth-century Burgundy costume with horned and veiled headdress and pointed shoes, and accompanied the tale with stereoptican slides.

The aim of the Story Hours is to interlink art with school work, to make art a magic looking-glass wherein the child may see his school studies in English, history, literature, science, geography, etc., reflected in various interesting forms, shapes and colors. Thus the Coliseum may mean only a broken hat-box in the "Elementary History Book," but in its story of gilt-edged chariots and fat emperors thirsting for the blood of Christian martyrs, the ancient ruins are rehabilitated with new interest for the child when the story, "A Roman Holiday in Caesar's Time" describes the sculpture, frescoes and mosaics of those ancient days of the toga and symposium.

So the stories on Saint Joan of Arc will be a real pageant of her career. The Story Teller will relate how Joan, the peasant girl, heard the mystic Voices in her garden; then she will introduce the famous interpreter of that scene on canvas, Bastien-Lepage. She will tell of Joan's entry into Orleans; and after that glowing narrative she will describe the tapestries, sculpture, arms and armor that great masters have contributed to that theme. She will emphasize that Joan was a modest, prayerful maiden despite all her golden victories and she will illustrate by reference to Anna Vaughn Hyatt's soulful "Saint Joan of Arc" statue. She will follow Joan into glorious Rheims Cathedral and, as she tells of La Pucelle placing the glittering diadem upon the brow of Charles, she will pause to observe the beauties of that famous edifice—the architecture, the precious stained-glass windows, the shining altars, the noble arches, the shadowy alcoves, and outside, the dashing equestrienne statue of Joan by Paul Dubois. Last of all the Story Teller will follow the trail of Joan to the little Catholic chapel at Nancy and will pick up the rusty helmet said to belong to the brave Joan and tell its interesting history.

The Chandler stories lure all ages and nationalities of children from all hearths of the city, from tenement bedrooms, from the ritzy heights of Park Avenue pent-houses, from the stucco quarters of the Bronx, from the tennis-court population of Jackson Heights, from the gladiola suburbs. Even those martyrs of the wheel-chair, the crippled children, are sent by schools and organizations of the city to share in these Hours of art. But those children who derive most educational and artistic benefit from them are the youngsters from the parochial and convent schools.

Most of the tales have the bright garnishing of religion about them because they include great religious themes as typical of the work of great artists. The story, "Three Sculptor Friends in Florence," deals with the artistic doings of Donatello and Ghiberti: Donatello, sculptor of the world-famous wooden Mary Magdalen and of the

Baptist John; and Ghiberti, the magic carver of cathedral doors. Velasquez, when he appears in the story, "Master of Ceremonies at a Royal Wedding," will receive recognition at the hand of the Story Teller for his portrait of Pope Innocent X. Giotto, noted for his slanting figures of saints, emerges from the story, "A Shepherd Boy Whose Wish Came True." Although the beggar boys are featured in the story on the devout Murillo, his Immaculate Conceptions, which number no less than twenty, will receive their quota of praise for their ethereal scheme and coloring.

Religion is the very fountain of art. The great masters have lavished their genius upon the noble figures of Christ and His Mother, the Madonna in virgin blue, upon Nativity scenes and Crucifixion tableaux. The Catholic child whose soul is a fertile garden ready to receive and be nourished by the tiniest seed of religious import, is stirred by any dramatization of great religious art. When such a story as "Guests at a Tournament of King René—Four Centuries Ago in France," draws the child to an old, gray-faced medieval cloister, there to behold the monk bent over his table, his fingers tipped with the radiant colors of an illuminated manuscript, the little Catholic discovers art upon the brow of religion. The purple and red designs down the side of the vellum manuscript mean more to him than exquisite handwork; they mean the work of one who has renounced the world for hard bread and a stony couch, one of that tonsured procession following Benedict of Nursia. When the tale, "Raphael, Boy Artist of Urbino," unfolds the work of this artist, his Madonna is more than a deft blending of form and color; it is a portrait that fosters meditation upon the virtues of the fair model.

Miss Chandler is admirably disposed to lead the young along the shining way of art, as she has just recently published two books on art for children, "Story-Lives of Master Artists" and "A Voyage to Treasure Land." She has also traveled widely up and down the paths of romance and folklore and historic incident that vein the Old World.

The Story Hour exacts certain discipline which Miss Chandler severely maintains by introducing the rank system among the Monitors, those children who preserve quiet and order during the lecture. She classifies the Monitors as Knights, Pages and Squires, according to attendance and behavior. They are distinguished by their emblazoned arm bands and attend knighthood ceremonies twice a month when Miss Chandler, with studded scepter, confers the accolade or degree of knighthood.

"A thing of beauty," says Miss Chandler, "is not only a joy forever but a joy for everybody. All children, whether they are artistically inclined or not, can be brought to appreciate beauty if they are given the right approach when they are young, which to my mind, is through the child's medium, a story. All educational work begins with the young child and learning art is merely an education in the beautiful." All children profit by the Chandler Story Hours, but the Catholic child feeds his soul as well as his mind while supping at the festive board of art.

Education

Broccoli, Books and Spinach

PAUL L. BLAKELY, S. J.

OLD Mother Hubbard is as dead as Marley, dead as a doornail. And a doornail, as an authority whom I am warned not to quote informs us, is the deadest piece of ironmongery in the trade.

The shooting began a few weeks ago when a lady, said to be connected with a college for teachers, issued an anathema against Mother Goose and all her family. These epics, sagas, lyrics and threnodies, were unfit, she claimed, for the contemplation of the tender mind of youth. Old Mother Hubbard is obviously an example of utter improvidence, since the fatuous old creature harbored a dog even more improvident than herself. Otherwise he would have skimmed the plain and scoured the neighborhood, burying betimes a rich store of bones under the big lilac bush in the yard. The cow that jumped over the moon can only provoke a smile in these scientific days, while Simple Simon, with his dyspeptic craving for pie, is obviously an escape from a psychopathic clinic. But old King Cole is plainly out of place in any well-regulated nursery. The man not only smokes but drinks, and not from a demi-tasse either, but from a bowl, and he is suspected of maintaining a jazz band. Plainly he is one the child cannot afford to know.

For these reflections from a crude world, the lady would substitute lyrics of a modern and practical nature. Let our children memorize verses which relate how Johnny brushes his teeth three times every day, and in maturer years becomes the lobbyist for a public-utility company; and how little Mary who always ate her spinach and, in moments of extreme virtue, polished the platter with her spoon—well, I have forgotten what fate she merits. Personally I could prefer the spindly little New York girl who promptly assigned the broccoli to its proper place and category, when assured that it was not spinach, but something very nice.

No doubt, the skirmish is ended. Something of the sort happens every now and then, and I can recall at least three similar uprisings within the last twenty years or so. The lady's colleagues have disowned her, one of them remarking, in a feline manner, that she had never even heard of the reformer. An armistice has been declared, if not peace.

The thing was amusing in a way, but I have been wondering what our boys and girls read in these degenerate days, when they read, which, I take it, is not often. Books in the apartment houses of our large cities are becoming articles of *vertu*, like good specimens of Ming pottery. When one must choose between a bookcase and a bed, a kind of Gresham's law applies and the books disappear. The publishers of the "Britannica," I believe, were among the first to attack the problem by making books thin; but in cramped modern quarters, a book, to get in and stay in, must be narrow and low as well as thin. I speak, of course, of physical, not of moral and intellectual, qualities.

But if a child is not brought up with books; if there is not a room or several rooms in the house, in which books boil out of the bookcase and spill over on chairs and tables and especially all over the floor (a room which he is encouraged but never forced to frequent) I greatly fear he will never become a lover of books. He must learn to stand on a high chair, like young Sam Johnson at Litchfield, and stretch to get at a book on the top-most shelf; he must sniff the dust of old books with childish nostrils, and grime it into his tender fingers, and smudge it across his youthful features, and in ecstatic moments hang over tales of adventure, chivalry and beauty; and so grow up with books as with objects as familiar as his shoes and stockings, and as comfortable as his mother. Otherwise, as the shades of the prison house close in on him, the only book which he will thumb by day and by night will be his bank book or the telephone directory.

But today, the homes that house these large and liberal libraries are few, and moving-picture theaters are many. For some years I have observed that many children of my acquaintance are fonder of the movies than of books, and teachers have written me in terms which indicate a similar experience. My data are too few to justify any generalization, but I should not augur well for the future of any child brought up on this diet. I am not here concerned with the morals of the moving picture, although I think they are dropping lower every day. From about 1916 to 1921, I served on a city censorship board in an Eastern metropolis (which functioned admirably until on an appeal, the highest court of the State extinguished it) and I have not the least hesitation in saying that today even neighborhood moving-picture theaters flaunt productions which we barred absolutely.

What touches me at present is the coarseness, the vulgarity, the lack of literary good breeding, evident in the films to which most of our modern children have ready access. Taking them by and large, very many are "theatrical" in the worse sense, and of a quality which will effectively check the growth of taste and literary discrimination in the youthful mind. Far less harmful were the Deadeye Dick and the Nick Carter stories which many of the older generation read in the attic with the door locked, or half-smothered in the hayloft. The small boy who never washes his face, except under duress and for fear of the torture, may grow up the glass of fashion and the mould of form, but the youth whose mind has been infected by the false human and literary values of the moving picture moves under an infinitely severer handicap.

This indictment would not be complete should I fail to add the question, always hotly put when there is question of youthful delinquency, "What is the school doing about it?"

The best answer I have seen I found the other day in a pre-publication notice of "Children and the Movies" a study made under the Wieboldt Foundation at the University of Chicago, by Alice Miller Mitchell. Of three groups, composed of "average public-school chil-

dren, juvenile delinquents, and Boy and Girl Scouts," nearly ninety-one per cent attended the movies regularly, most of them once or twice weekly. Delinquent boys see more movies and read fewer books than Boy Scouts. "The delinquent child's contact with the movie far exceeds that of other children." Mrs. Miller is not interested, apparently, in tracing a relation of cause and effect, but she hits upon the answer I would give when she writes, "Home environment and parental supervision play important parts in determining the extent of the child's contact with the movies."

These play important parts, indeed, in determining all his contacts. Until parents realize that they are the child's first and most influential teachers, the school can do very little. Sister Mary Aloysius can help, of course, but my hopes are fixed on the boy who always finds a package of books at the breakfast table on his birthday, and under the tree on Christmas morning. The child who can get no book unless he goes to the library for it, is apt to stop at a moving-picture house on the way, and in his absorption in the "Perils of Pauline," forget what he set out for.

Sociology

Prison—School or Cage?

EDWIN J. COOLEY,

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PRISONS have been called "the houses of forgotten men." Recently, however, these forgotten men have trooped out of their obscurity, and they now occupy the stage of acute public interest.

There have been prison uprisings at the Dannemora and Auburn Prisons in New York State, with rioting, burning of property, and general disorder, followed hard by the prison mutiny in September of this year, when six hundred prisoners in the State Prison at Canon City, Colorado, catching the guards by surprise, quickly took possession of the prison, and then engaged in a riot that for ferocity and sheer desperation has few equals in prison history.

Another recent prison riot took place in the Federal Penitentiary at Leavenworth, where three thousand men are confined in a building constructed for eighteen hundred people. Not only that, but the officials are obliged to feed these three thousand men on an appropriation made for eighteen hundred men. In New York State, the allowance per diem for the food of a prisoner is exactly twenty-one cents, which is less than it was in 1868. Incidentally it is less than half the allowance that Canada makes for its prisoners.

The primary business of the prison, according to current opinion, is to confine prisoners. Security against escape takes precedence over everything else, and all policies are judged primarily with reference to escapes. The prison, in such a conception, is not a training school for life, but a cage for safety.

Social life is conditioned by the past. No radical

changes can be made overnight, but we can at least make inquiries. To be content with our old stereotyped methods when these have served us so ill, does not speak well for our intelligence. What are the facts?

How far are we now actually protecting society? Do our prisons make men better or do they make them worse? There are some who hold that what happens to a prisoner is of no importance, except to the prisoner himself. They are wrong. What happens to a prisoner, what happens in prison, concerns us all, and for no mere humanitarian reason either, but for the best of social and economic reasons. What is learned in prison is brought out into society. If what is learned there be bad, society will suffer.

Many reasons are alleged in the public press by crime commission members, prison officials and Government officers, for prison outbreaks. The over-crowding and under-feeding at the Federal Penitentiary at Leavenworth are admitted. The number of guards in the New York State prisons is held to be inadequate. Frank Tannenbaum, penologist of the Brookings Institute at Washington, D. C., who has studied prison conditions in every State in the country, has stated that prison brutality is a very real and serious problem. No judge, he said, would think of punishing a prisoner for a serious offense, as some wardens do for minor infractions of prison rules. The cruelties you read about in prisons, he alleges, have no relation to the crimes committed by the prisoners outside. The late Dr. Platt pronounced conditions in many prisons to be "horrible and criminal." Ignorant and brutal guards, the deadly monotony, long hours of brooding, cruel punishments, these bring in their wake the "leaven of despair."

Prison morale is dependent upon three factors; work, food, and well-directed leisure. As far as work is concerned, most prisons are unable to employ more than a small percentage of their inmates. This is a most serious evil, and a breeder of great discontent. Inadequate food, the lack of mental and emotional outlets, have a depressing effect on prison morale. They generate trouble and bring in their train ill temper that leads to the recklessness that is willing to kill or be killed.

Back of the prison outbreaks in the various States lies a great social problem. Acute over-crowding with a resultant loss of control of the prisoners is one of the reasons for the riots. Some over-crowding is due to the fact that courts are imposing longer sentences. Longer sentences make prisoners less tractable. A recent study of convictions in three prisons in New York State indicated that the average sentence in the year 1917 was two years, six and three-quarters months. Five years later, when the period of longer sentences may be said to have started, the average sentence was three years, six and one-half months. In the year 1927, the average prison sentence was six years, two and one-half months. Despite the fact that severity of sentence is supposed to decrease crime, the prison population of the State of New York is increasing yearly. Not only are there the Baumes laws, which leave less discretion

with the court, but there is the attitude of the judges themselves, which is less lenient than it was in former years. The judges now manifest, it is said, a disposition to regard the second and third offender as an almost hopeless misfit. On the fourth offense, the law closes the prison doors upon him for life.

Most of the prisons of the country are archaic institutions and many of them were built one hundred or one hundred and fifty years ago. Many county jails, penitentiaries and prisons are unfit for human habitation. Yet prisoners, insane, mentally defective, psychoneurotic, and those of confirmed vicious habits, are often intermingled in these institutions, frequently for long terms of imprisonment. Inadequate conditions and unwise prison management develop discontent and desperation among this group. Within the past year or two the prisons of the country have received a large number of habitual criminals, many of whom had not been in prison before for long periods of time. Now they find themselves facing ten, twenty, and thirty years, or a lifetime of penal confinement. These men have been accustomed to no little luxury and a free and restless existence. They are appalled by the prospect of what seems endless punishment, and it is this type of men who organize and try to carry out desperate efforts to escape.

Half a million individuals enter our penal institutions every year. Sixty per cent of them have had at least one previous imprisonment. For the most part, prisons fail in the task of making men better. Prison life is just a gap between the prisoner's past and future, which allows him to embellish his past criminal experience. Prisons today are very little different in fact from those of the seventeenth century of which is written in "The English Rogue":

In that short time of my confinement I had made a considerable addition to my stock of Boldness and Roguery, and was completely furnished with subtilty and craft to manage my Roguish design. Nothing troubled me more than that I had not my liberty to put in practice what I thought I very well understood. (London, 1680.)

Social progress has been made in the isolation and mastery of the germs of disease. The educational mean has gradually risen. The practice of medical science has materially advanced. The aged, infirm and diseased are being cared for in modern institutions. Problems of economic distress have been solved by economics. Why then in the treatment of an ill age-old, and with which society has had considerable experience, are its measures of relief so archaic?

The criminal is still incarcerated in the same jails, penitentiaries and prisons that housed his predecessor fifty or one hundred years ago and he is, in many instances, subjected to practically the same modes of mass treatment then in vogue, although the defects in the prison system have long been well known. County jails have been indicted as schools of crime, and the belief has been current in some circles that reformatories do not reform, and penitentiaries do not make men penitent. In spite of some few institutions employing construc-

tive, corrective methods, the crime problem is certainly not being cured and it is, quite possibly, becoming even more aggravated.

The reason for this wide divergence in the measure of success encountered in the treatment of crime, and other evils attendant upon society, is probably to be found in the fact that other scourges have been singled out for dispassionate analysis and examination, while crime has generally been accorded little more than forced emotional and hysterical attention.

The methods of our prisons, albeit old and natural and highly respectable, have been, we know, a dismal failure. They have not protected society. They have failed to overawe our social culprits. They have even tended to make new ones. A man confined in prison is not sweetened by this experience. He comes out sooner or later an increased social liability. We have not secured safety by what we have done. We have prepared for ourselves more dangers. And yet the prison, we have found, is necessary. Is there any way by which its degrading influence may be lessened? Is there any way by which the prison may be made an influence for good?

There is no foolproof plan, but psychiatry, psychology, and social case work, and an unprejudiced review of our experience, have united in formulating certain suggestions which appeal to common sense.

Let us tabulate some of the more important of these:

1. Proper guardians for our prisoners—a superior prison personnel.
2. Skilled medical supervision and care.
3. Psychological and psychiatric study of each prisoner and individualized treatment based on his needs.
4. The segregation of the defective and diseased—and their appropriate treatment.
5. Productive and paid-for labor for all who are able or teachable.
6. Education in social relationships.
7. Industry in the open-farms, and shops with sunlight, instead of walled cages.

These suggestions are not over-radical. It would seem, on the contrary, rather strange that we should, in this our twentieth century after Christ, have to make them at all. And yet, not one of these proposals has ever, in this country, been put into full and effective practice. There is always the economic objection—they would cost too much money. But consider, for instance, the effect of an improved prison personnel. At once we would have more decency, more cleanliness, more and better recreation, more exercise, better food, a better relation between the governors and their charges, an atmosphere of discipline and fair play.

Some day our citizens will realize that the head of a State prison should be just as capable and efficient as the head of a university, for every aspect of human life and character is contained within the four walls of a prison. As a matter of fact, however, it is unfortunately true that most of the wardens in the past have been selected for other considerations than the qualifications which we have mentioned.

The outlook, however, is not hopeless. Prison reform is today in many parts of the country a great construc-

tive movement, and not a mere abolition of cruelties and injustices. It is a dynamic engine for the reclamation and rehabilitation of human beings. The prison in this conception is no longer merely a cage for safety, but a training school for life. It is inevitable that the prison must become a training school in industry and citizenship, instead of a school of crime and debauchery.

With Scrip and Staff

THE prominence given in the press to the recent events in Palestine adds interest to certain facts about Islam. First is the fact that Arab and Moslem are not interchangeable terms: Mohammedanism is not Arabianism, nor vice-versa. Just as there are Arab Christians who are not Moslems so Islam goes far beyond the limits of the Arab race. This is easily seen by the following table of Moslem nationalities, given by Louis Massignon, one of the greatest of living authorities on Islam, in the *Revue de Paris* for July 15, 1929:

| | | |
|-------------------|------------|--|
| Hindus: | 64,000,000 | (after deducting from the 73,000,000 Moslems living in India, 6,000,000 Afghans of the Iranian race, 3,000,000 Dravidians and Tamils). |
| Malays: | 51,000,000 | (after deducting from the 56,000,000 Moslems living in Malaisia 5,000,000 of Indonesian origin). |
| Arabized peoples: | 38,000,000 | (comprising 12,000,000 pure Arabs). |
| Turks: | 34,000,000 | (of whom 12,000,000 are in Turkey, 18,000,000 in Russia, 5,000,000 in China and Afghanistan). |
| Iranians: | 26,000,000 | (comprising 12,000,000 in Persia, 6,000,000 Afghans in India, 2,000,000 Kurds, etc.). |
| Negroes: | 23,000,000 | |
| Chinese: | 7,000,000 | (number uncertain). |
| Balkan peoples: | 3,000,000 | (Albania, Bosnia, Bulgaria). |

Of the total of 246,000,000, 230,000,000 are reckoned as belonging to the Sunnite sect, who acknowledge the legitimacy of the first four caliphs of Islam, and 22,000,000 to the Shiites, who recognize only the fourth caliph.

THE same writer lists the elements of strength and the elements of weakness in the Moslem world. Elements of strength are:

The extreme simplification of creed. Islam began as a simplification of Catholicism: quite in Modernist style, says Chesterton, in this issue elsewhere. "When the Church declined to be simplified by a Modernist, he went off and became a Moslem."

The simple bond of unity in the Koran, which admits neither of change or comment.

A certain radical egalitarianism, hostile to practices of modern capitalism and to certain social abuses; yet not going to the lengths of Communism.

An appeal to the colonial proletariat, already sensitive to anti-imperialistic impulses.

Certain aggressive and progressive movements; as the All-Moslem Federation; the Latinization of the Turkish alphabet and the emancipation of Turkish, Egyptian and Indian women; propaganda in English-speaking countries, which is not without distinguished converts.

Also, some allege, the possession of natural riches in certain Moslem territories: as oil, tin, manganese and phosphates.

Against these elements of strength, however, Henry Kittredge Norton, writing in the *New York Times* for September 8, 1929, notes that "the growth of Nationalist sentiment in Turkey, Persia, and Egypt and its beginnings in Syria, Iraq, and even in Palestine, have introduced the possibility, if not the actuality, of further internal rivalries." The desert, which was the Moslem's strength in the past, "is a fatal weakness in any modern war of aggression. . . . The sea lanes are completely under the control of Christendom. . . . No people can become a power in the modern world without coal, iron and steel." He says:

So long as Christendom retains any semblance of unity it is hardly likely that Europe will fail to make the necessary sacrifices to hold its present lines of control. Islam may continue an active threat to European complacency and peace of mind, but in and of itself it can hardly become a menace to European civilization. . . . The only condition under which a holy war of Islam could become a menace to European civilization would be the simultaneous division of Christendom and unification of Islam.

And in the recent World War, Islam was hopelessly divided against itself.

WITH the changed position of Islam in the modern world a change in the view of Catholic missionaries as to the manner by which Islam should be evangelized was brought to light at a recent symposium held on this subject in the Catholic Institute of Paris. One and all the experienced missionaries who spoke rejected the thesis maintained by Louis Bertrand, the famous French writer and biographer of St. Augustine, who affirmed that there was no course today, as none in the past, but to preach a "crusade against the East. Nothing but brute force should be used against the Moslems; for they are essentially our inferiors," etc.

They pointed out, on the contrary, that far from being the Christian's essential enemy, Moslems of the better sort, where patient approach has been practiced, are showing proofs of affection for Christian teachers.

Particularly interesting, in view of the coming Congress at Carthage, which is adjacent to Tunis, its modern substitute, is the statement recently made by the Bey of Tunis, to Msgr. Lemaître, Archbishop of Carthage, in connection with Moslem children in Catholic schools:

I am very glad to see that at last happy relations have been established between the Bey's office and the Archdiocese. You have given up everything in order to come to us. You understand and love us and that is why we respect you and love you. . . . Speaking of Europeans: that which separates us from you is not religion, but much more absence of religion.

Predecessors in the policy of friendly approach to Islam were St. Francis of Assisi, the Blessed Raymond Lull, Nicholas Clénard, Cardinal Lavigerie, and the famous Father Charles Foucauld, the ex-officer, ethnologist and linguist, and hermit of the Sahara, who heroically identified his manner of life with that of his Moslem neighbors in the desert until his martyr's death in 1916.—An error crept into Scrip and Staff for November 23. For "Father DeConsiglio, S.J.," read "Msgr. DeConcilio."

THE PILGRIM.

Literature

A Book for Remembrance

JAMES A. GREELEY, S.J.

THE practice of giving remembrances at Christmas is a failure only when it lurches from one extreme to another. There may be a measure of pride in the extravagant outlay of money for costly presents or a manifestation of disillusionment in the sudden swing to the printed, hand-painted, or engraved message of remembrance and good cheer. Between Tiffany and Woolworth there are many acres. True enough, but the stores that line the avenue are cluttered with suggested gifts for Christmas that have kept money and laughter in circulation. For many years, with the approach of the holiday season, AMERICA has suggested the suitability of giving a book as a remembrance at Christmas time. It is an inexpensive and, at the same time, may be made a dignified tribute to a friend. The statement that "there is no message of love, affection, good will or friendship that cannot be conveyed through a book" is quite true; even though a bookseller were to adopt it for commercial advantage. Many have found by experience that their pre-Christmas peace is preserved if they are reminded beforehand of the books of merit that have made their appearance during the year and are thus enabled to make a judicious selection for their friends.

In order to offer this service to its readers, this Review prints a list of some of the outstanding books of the past twelve months. It is a service that shows a willingness to share responsibility, in some measure, for a selection, but by no means to assume it entirely. To do that one would have to know more than the character of the recipient; something of their tastes, their interests, perhaps, as some one has suggested, also "their political affiliations, suppressed desires, fixations, inhibitions and intelligence quotient." Lacking this knowledge, it is somewhat of a hazard to select a book for a gift. Yet the advantages are so many and so great in presenting a book for remembrance that it is well worth the risk to lessen the hazard and share the danger by prescribing even without a complete case-history.

For those whose tastes range from serious works of history and biography to the lighter forms of adventure, travel and fiction, this list has been compiled. It is in this regard comprehensive, but by no means complete nor guaranteed to please. It is not a list of best-sellers nor of all the so-called important books of the past year. It is compiled with the Catholic reader in mind and is offered as an inducement, an encouragement and a help to the selection of a book for a Christmas remembrance. The titles have not been arranged in the order of merit and only such books have been included as our reviewers have considered worthy of a place in a Catholic library.

History and Government

The Philippine Islands. 2 Vols. W. Cameron Forbes. Houghton Mifflin. \$12.50.

The First Disciples of Saint Dominic. Victor O'Daniel, O. P. Pustet. \$3.50.

A Hundred Years of Catholic Emancipation: 1829-1929. Denis Gwynn. Longmans, Green. \$4.50.

Catholic Emancipation: 1829-1929. Essays by Various Writers. Longmans, Green. \$4.00.

A Literary History of Religious Thought in France. Vol. I. Henri Bremond. Macmillan. \$4.50.

A History of Christian Missions in China. K. S. Latourette. Macmillan. \$5.00.

Studies in the Early Papacy. Dom John Chapman, O. S. B. Benziger. \$3.00.

Swords and Roses. Joseph Hergesheimer. Knopf. \$3.50.

Bullets and Bolos. John R. White. Century. \$3.50.

Letters and Leaders of My Day. 2 Vols. T. M. Healy. Stokes. \$10.00.

Days of Fear. Frank Gallagher. Harper. \$2.00.

The Era of the French Revolution. Louis R. Gottschalk. Houghton Mifflin. \$4.00.

The Lives of the Popes in the Middle Ages. Msgr. Horace K. Mann. Herder. \$5.00.

Life and Labor in the Old South. Ulrich Phillips. Little, Brown. \$4.00.

Founders of the Middle Ages. Edward Kennard Rand. Harvard Univ. Press. \$4.00.

The Capuchins. 2 Vols. Father Cuthbert, O. S. F. C. Longmans, Green. \$6.00.

The History of Nursing. James J. Walsh, M. D., Ph. D. Kennedy. \$2.00.

The Church and War. Franziskus Stratman, O. P. Kennedy. \$2.25.

America and Europe. Alfred Zimmermann. Oxford Univ. Press. \$3.00.

The Ordeal of This Generation. Gilbert Murray. Harper. \$3.00.

The War of Independence: American Phase. Claude H. Van Tyne. Houghton Mifflin. \$5.00.

A History of the People of the United States During Lincoln's Administration. John Bach McMaster. Appleton. \$5.00.

Figures of the French Revolution. Louis Madelin. Macaulay. \$3.00.

Lincoln and His Wife's Home Town. William H. Townsend. Bobbs-Merrill. \$5.00.

The Pope and Italy. Wilfrid Parsons, S.J. America Press. \$1.50.

Caps and Gowns of Europe. Thomas Guerin. Carrier. \$3.50.

History of Europe. Bede Jarrett, O. P. Longmans, Green. \$3.75.

Biography

Père Marquette. Agnes Repplier. Doubleday, Doran. \$3.00.

Thomas Aquinas: His Personality and Thought. Martin Grabman. Longmans, Green. \$2.50.

Louis XIV. Louis Bertrand. Longmans, Green. \$5.00.

The Story of Napoleon. Mabel S. C. Smith. Crowell. \$2.50.

The Heroine of Pe-tang. Henry Mazeau. Benziger. \$2.75.

St. Paul. Fernand Prat, S. J. Benziger. \$1.70.

St. Paul. Emile Baumann. Harcourt, Brace. \$3.75.

Elizabeth and Essex. Lytton Strachey. Harcourt, Brace. \$3.75.

Samuel Pepys. Arthur Ponsonby. Macmillan. \$1.25.

A Short Life of Saint Ignatius. Antonio Astrain, S. J., Benziger. \$0.85.

Emperor Francis Joseph of Austria. Joseph Redlich. Macmillan. \$5.00.

The Heroic Life of St. Vincent de Paul. Henri Lavedan. Longmans, Green. \$2.50.

The Hohenzollerns. Herbert Eulenburg. Century. \$4.00.

Pius X. René Bazin. Herder. \$2.25.

Ramon Lull. Allison Piers. Macmillan. \$7.50.

Charlotte Corday and Certain Men of the Revolutionary Torment. Marie Cher. Appleton. \$2.50.

The Daughter of An Earl. Ellen Louise Bigelow. Marshall Jones. \$4.00.

Jørgensen: An Autobiography. 2 Vols. Longmans, Green. \$3.50 each.

Leopold of the Belgians. Comte Louis de Lichtervelde. Century. \$4.00.

- Queen Louise of Prussia. Gertrude Aretz. Putnam. \$3.50.
 Foch Speaks. Major Charles Bugnet. Dial. \$3.00.
 Foch: A Biography. Maj. Gen. Sir George G. Aston. Macmillan. \$5.00.
 Foch. My Conversations with the Marshal. Raymond Recouly. Appleton. \$3.00.
 Daniel O'Connell. Michael MacDonagh. Talbot Press. \$6.50.
 St. Francis de Sales: Theologian of Love. Henri Bordeaux. Longmans, Green. \$2.50.
 The Secret of the Cure d'Ars. Henri Ghéon. Longmans, Green. \$3.00.
 Colonel William Smith and Lady. Katharine Metcalf. Houghton Mifflin. \$5.00.
 Up to Now: an Autobiography. Alfred E. Smith. Viking. \$5.00.
 The Story of Blessed John Fisher. Noel Wilby. Benziger. \$1.70.
 Alice Meynell. A Memoir. Viola Meynell. Scribner. \$5.00.
 The Life of St. Francis de Sales. 2 Vols. Rev. Harold Burton. Kenedy. \$6.25.
 Mrs. Eddy: The Biography of a Virginal Mind. Edward F. Dakin. Scribner. \$5.00.
 Richelieu. Hilaire Belloc. Lippincott. \$5.00.
 An Appreciation of Robert Southwell. Sister Rose Anita Morton. Univ. of Pennsylvania Press. \$1.50.
 The Life and Letters of Walter Drum, S. J. Joseph Gorayeb, S. J. America Press. \$3.00.
 Three Reformers: Luther, Descartes, Rousseau. Jacques Maritain. Scribner. \$2.50.
 St. Martin of Tours. Paul Monceaux. Benziger. \$2.25.
 Joan of Arc. Hilaire Belloc. Little, Brown. \$1.75.
 Saint Catherine of Sienna. Alice Curtayne. Macmillan. \$2.75.
 King Spider. D. B. Wyndham Lewis. Coward-McCann. \$5.00.
- Catholic Teaching and Practice**
 Who Is Then This Man? Mélanie Marnas. Dutton. \$2.50.
 The School of Suffering. Paul W. von Keppler. Herder. \$1.50.
 Our Priestly Life. Joseph Bruneau, S. S. Murphy. \$1.25.
 The Sanity of Sanctity. J. E. Moffett, S. J. Benziger. \$1.50.
 Christ The Builder. Msgr. J. L. Kirilin. Benziger. \$2.00.
 The Lay Apostolate. John J. Harbrecht. Herder. \$3.50.
 Religion Without God. Rev. Fulton J. Sheen. Longmans, Green. \$3.50.
 The Life of All Living. Rev. Fulton J. Sheen. Century. \$1.75.
 Alias Oves Habeo. Ambrose Gerer, O. S. B. Pustet. \$2.00.
 The White Harvest. Rev. Joseph O'Brien. Longmans, Green. \$3.50.
 Social Problems and Agencies. Henry S. Spalding, S. J. Benziger. \$2.50.
 Christ and Renan. M. J. Lagrange, O. P. Benziger. \$1.50.
 Judas and Jude. Rev. Michael Andrew Chapman. Herder. \$1.50.
 "In Memory of Me." John L. Forster, S. J. Benziger. \$2.00.
 Practice of Perfection and Christian Virtues. 3 Vols. Alphonsus Rodriguez, S. J. Trans. by Joseph Rickaby, S. J. Loyola Univ. Press. \$9.00.
 Our Lady's Office. Ed. Charles J. Callan, O. P. and John A. McHugh, O. P. Kenedy. \$2.00.
 The Blessed Virgin: Her Times, Her Life, Her Virtues. Canon Ch. Cordonnier. Herder. \$2.00.
 "To Thee I Come." Canon de St. Laurent. Kenedy. \$1.50.
 Pastoral Companion. Louis Amler, O. F. M. Franciscan Herald Press. \$1.75.
 The Mystery of the Kingdom. Ronald A. Knox. Longmans, Green. \$2.00.
 Trust. Mother Mary Loyola. Benziger. \$1.85.
 Vita Christi. Mother St. Paul. Longmans, Green. \$2.00.
 The Spirit of Charity. M. C. D'Arcy, S. J. Benziger. \$1.00.
 Retreat Readings. Edward F. Garesché, S. J. Benziger. \$1.25.
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- The Creator Operating in the Creature. Henry Woods, S. J. Gilmartin. \$3.00.
 Survivals and New Arrivals. Hilaire Belloc. Macmillan. \$2.00.
 The Month of the Holy Souls. Sister M. Emmanuel, O. S. B. Herder. \$1.75.
 God's Mother and Ours. Sister Marie Paula. Benziger. \$1.75.
 Flash Lights. David P. McAstocker, S. J. Bruce. \$1.00.
 The Mind of the Missal. C. C. Martindale, S. J. Macmillan. \$2.50.
 Particular Examen. J. F. McElhone, C. S. C. Herder. \$1.75.
 The Spirit of Catholicism. Karl Adam. Macmillan. \$2.00.
 Our Lord's Last Will and Testament. Herman Fischer, S. V. D. The Mission Press. \$1.50.
 The Inward Vision. R. H. J. Steuart, S. J. Longmans, Green. \$2.00.
 Matters Liturgical. Joseph Wuest, C. SS. R. Pustet. \$3.00.
 Lourdes. Aileen Mary Clegg. Herder. \$1.00.
 The Child in The Church. Marie Montessori. Herder. \$1.80.
 A Garden of Saints for Children. Rev. Michael Andrew Chapman. Pustet. \$1.25.
 The Mass of the Apostles. Joseph Husslein, S. J. Kenedy. \$2.75.
 The Ritual Explained. Rev. W. Dunne. Herder. \$1.75.
 Our Birthright. Mary M. Eaton. Longmans, Green. \$1.00.
 The Christian Life. Anthony Tonna-Barthet, O. S. A. Pustet. \$3.00.
 Handbook of Ceremonies. (Revised.) John Baptist Müller, S. J. Herder. \$2.75.
 What is Sacrificial Immolation? Rev. J. B. Brosnan. Herder. \$1.35.
 The Unseen World. Cardinal Lepicier, O. S. M. Benziger. \$2.75.
 Catholic Faith and Practice. John E. Pichler. Herder. \$3.00.
 The Jurisdiction of the Confessor According to the Code of Canon Law. Rev. James P. Kelly. Benziger. \$2.50.
 Indulgences, Their Origin, Nature and Development. Cardinal Lepicier, O. S. M. Benziger. \$4.75.
 Truths to Live By. J. Elliot Ross, C. S. P. Holt. \$2.00.
 Witnesses to the Eucharist. Rev. Hugh F. Blunt. Magnificat. \$2.50.
 The Door of Salvation. F. Meyer, O. F. M. St. Francis Book Shop. \$2.00.
 We Preach Christ Crucified. Herbert Lucas, S. J. Herder. \$1.50.
 Pax Christi. Rev. E. J. Goehl. Bruce. \$1.50.
 You and Your Children. Rev. Paul H. Furfey. Benziger. \$1.50.
- Literature, Essays, Humor, Etc.**
 Meaning No Offense. John Ridell. Day. \$2.00.
 Generally Speaking. G. K. Chesterton. Dodd, Mead. \$2.50.
 The Impuritans. Harvey Wickham. Dial. \$3.50.
 20,000 Leagues Under the Sea or David Copperfield. Robert Benchley. Holt. \$2.00.
 The Philosophy of Fiction. Grant Overton. Appleton. \$3.00.
 The Structure of the Novel. Edwin Muir. Harcourt, Brace. \$1.25.
 A Study of the Modern Novel. Annie Marble. Appleton. \$3.50.
 Renouncement in Dante. Sister Mary Rose Gertrude. Longmans, Green. \$1.75.
 Yes Man's Land. H. C. Witwer. Putnam. \$2.00.
 Catholic Influence on Longfellow. R. P. Hickey, S. M. Maryhurst. \$1.50.
 The Golden Asse. Mary E. Chase. Holt. \$2.00.
 Pedagogically Speaking. Felix E. Schelling. Univ. of Pennsylvania. \$2.00.
 The School for Wives. André Gide. Knopf. \$2.00.
 Books as Windows. May L. Becker. Stokes. \$2.00.
 How to See a Play. Richard Burton. Macmillan. \$2.00.
 Criticism in the Making. Louis Cazamian. Macmillan. \$2.00.
 Kindred Arts: Conversation and Public Speaking. Henry W. Taft. Macmillan. \$2.50.
 The Last Night of Don Juan. Edmond Rostand. Tr. by Rev. T. L. Riggs. Kahoe. \$2.50.

Leisure and Its Use. Herbert L. May and Dorothy Petgen. Barnes. \$2.00.
Hills and the Sea. Hilaire Belloc. Dutton. \$5.00.
The Irish Drama. Andrew E. Malone. Scribner. \$4.00.
Home. Kathleen Morris. Dutton. \$1.00.
On Straw. D. B. Wyndham Lewis. Coward McCann. \$1.50.

Poetry and The Arts

Idle Hours. Alice Dows. Dorrance. \$1.75.
Ananias or The False Artists. Walter Pach. Harper. \$4.00.
The Buck in the Snow and Other Poems. Edna St. Vincent Mal-
lay. Harper. \$2.00.
Development of Dramatic Art. Donald Clive Stuart. Appleton.
\$6.00.
My Favorite Passage from Dante. John T. Slattery. Devin-
Adair. \$3.75.
The Idols: An Ode. Laurence Binyon. Macmillan. \$1.75.
Heart Hermitage and Other Poems. Patrick J. Carroll, C. S. C.
Scott, Foresman. \$1.50.
Magic Casement and Other Poems. Alexander J. Cody, S. J.
St. Ignatius Press. \$1.50.
Reading from the New Poets. William Webster Ellsworth.
Macmillan. \$2.25.
Selected Poems. Aline Kilmer. Doubleday, Doran. \$1.50.
The Veiled Door. Caroline Giltinan. Macmillan. \$1.50.
The Further Poems of Emily Dickinson. Ed. by Martha Dickin-
son Bianchi and Alfred Leete Hampson. Little, Brown. \$2.50.
The Lady is Cold. E. B. W. Harper. \$2.00.
The Appleton Book of Christmas Plays. Ed. Frank Shay. Ap-
pleton. \$2.00.
Arrows of Desire. James M. Hayes. Kenedy. \$1.50.
The Best Poems of 1929. Selected by Thomas Moulton. Harcourt,
Brace. \$2.50.
The Collected Verse of Lewis Carroll. Compiled by John F. Mc-
Dermott. Dutton. \$3.50.
Holy Night. G. Martinez Sierra. Dutton. \$2.50.
The Cradle Song and Other Plays. G. Martinez Sierra. Dutton.
\$2.00.
The Kingdom of God and Other Plays. G. Martinez Sierra.
Dutton. \$2.00.

Travel and Adventure.

Seeing Egypt and The Holy Land. E. M. Newman. Funk and
Wagnalls. \$5.00.
Seeing Germany. E. M. Newman. Funk and Wagnalls. \$5.00.
Old Ireland. A. M. Sullivan. Doubleday, Doran. \$5.00.
The Last of Free Africa. Gordon MacCreagh. Century. \$4.00.
Let's Go. Rev. T. Gavan Duffy. Propagation of the Faith.
\$2.50.
In Great Waters. E. Keble Chatterton. Lippincott. \$1.75.
Travels In The Congo. André Gide. Knopf. \$5.00.
Italy Before the Romans. Randall MacIver. Oxford Univ. Press.
\$2.00.
Warpath and Cattle Trail. Herbert E. Collins. Morrow. \$3.50.
The Arctic Rescue. Einar Lundborg. Viking. \$3.00.
Where It All Comes True in Scandinavia. Clara E. Loughlin.
Houghton Mifflin. \$2.50.
Tipperary. Rev. James H. Cotter. Devin-Adair. \$2.25.
Some Italian Scenes and Festivities. Thomas Ashby. Dutton.
\$2.50.
Meet the Germans. Henry A. Phillips. Lippincott. \$3.00.
Soldiering for Cross and Flag. Celestine N. Bittle, O. M. Cap.
Bruce. \$2.00.
Walks and Talks About Old Philadelphia. George Barton.
Reilly. \$2.00.

Fiction

White Oak Farm. Elliott Crayton McCants. Longmans, Green.
\$2.00.
Black and White. Thomas B. Chetwood, S. J. Wagner. \$2.00.
Strangers of Rome. Isabel C. Clarke. Longmans, Green. \$2.50.
The Good Red Bricks. Mary Synon. Little, Brown. \$2.00.
The Double. Edgar Wallace. Double, Doran. \$2.00.
The Case of Sergeant Grischa. Arnold Zweig. Viking. \$2.50.
Dear Senator. McCready Huston. Bobbs-Merrill. \$2.50.

Four Ducks on a Pond. Ruth Sawyer. Harper. \$2.00.
Victim and Victor. John R. Oliver. Macmillan. \$2.50.
Four Square. John R. Oliver. Macmillan. \$2.50.
The Snake Pit. Sigrid Undset. Knopf. \$2.50.
The Mystery of the Haunted Wing and Other Stories. Maurice
O'Regan Fitzgerald. Stratford. \$2.00.
Gold Bullets. Charles G. Booth. Morrow. \$2.00.
Other Ways and Other Flesh. Edith O'Shaughnessy. Harcourt,
Brace. \$2.00.
Hylton's Wife. Mrs. George Norman. Benziger. \$2.50.
The Lovers of the Market Place. Richard Dehan. Little, Brown.
\$2.50.
The Case With Nine Solutions. J. J. Connington. Little, Brown.
\$2.00.
What Else Is There? Inez Specking. Herder. \$2.00.
The Devil and the Deep Sea. Elizabeth Jordan. Century. \$2.00.
Grey Mask. Patricia Wentworth. Lippincott. \$2.00.
The Ransom for London. J. S. Fletcher. Dial. \$2.00.
The Linden Walk Tragedy. Foxhall Daingerfield. Appleton.
\$2.00.
Young Entry. M. F. Farrell. Holt. \$2.00.
Shackles of the Free. Mary Grace Ashton. Stokes. \$2.50.
The Bishop Murder Case. S. S. Van Dine. Scribners. \$2.00.
The Buffer. Alice H. Rice. Century. \$2.50.
Frontiersman. Harold Bindloss. Stokes. \$2.00.
Peter Good For Nothing. Darragh Aldrich. Macmillan. \$2.00.
Shadowed. Hilaire Belloc. Harper. \$2.50.
Hell's Loose. Roland Pertwee. Houghton Mifflin. \$2.00.
The Mayfair Murder. Henry Holt. Dial. \$2.00.
The Coat Without Seam. Maurice Baring. Knopf. \$2.50.
Belinda. Hilaire Belloc. Harper. \$2.50.
Death on Scurvy Street. Ben A. Williams. Dutton. \$2.00.
Shadows of the Past. Mary T. McKenna. Herder. \$1.50.
The Black Camel. Earl D. Biggers. Bobbs-Merrill. \$2.00.
It's All Right. Inez Specking. Herder. \$2.00.
Cold Steel. M. P. Shiel. Vanguard. \$2.50.
Grim Vengeance. J. J. Connington. Little, Brown. \$2.00.
Blair's Attic. Freeman and Joseph C. Lincoln. Coward-McCann.
\$2.00.
Red Silence. Kathleen Norris. Doubleday, Doran. \$2.00.
The Golden Squaw. Will W. Whalen. White Squaw Press. \$2.00.
Give Me A Chance. Will W. Whalen. Herder. \$2.00.
A King of Shadows. Margaret Yeo. Macmillan. \$2.00.
So That's That. Inez Specking. Herder. \$1.50.
Early Candlelight. Maud H. Lovelace. Day. \$2.50.
The Rich Young Man. G. M. Attenborough. Stokes. \$2.50.
The Poet and the Lunatics. G. K. Chesterton. Dodd, Mead. \$2.50.
The Sword in the Soul. Roger Chauviré. Longmans. Green.
\$2.50.
Ancient Lights. Agnes Blundell. Harper. \$2.00.
"God Have Mercy on Us." William T. Scanlon. Houghton
Mifflin. \$2.50.
Laughing Boy. Oliver LaFarge. Houghton Mifflin. \$2.50.
White Oaks of Jalna. Mazo de la Roche. Little, Brown. \$2.00.
The Death Fear. Wyndham Martyn. McBride. \$2.00.
Old Miss. T. B. Campbell. Houghton Mifflin. \$2.00.
In the Wilderness. Sigrid Undset. Knopf. \$2.50.
Adrigool. Peadar O'Donnell. Putnam. \$2.50.
Upstream. Martin J. Scott, S.J. Kenedy. \$2.00.
We That Are Left. Isabel C. Clarke. Longmans, Green. \$2.50.
The Masterful Monk. Owen Francis Dudley. Longmans, Green.
\$2.00.
When the Veil is Rent. Francis C. Kelley. Kenedy. \$2.00.
The Sun Cure. Alfred Noyes. Cosmopolitan. \$2.00.
Nais. Marie Gasquet. Longmans, Green. \$2.00.
Nipsya. Georges Bugnet. Carrier. \$2.50.

If the above lists have not yielded the precise book you were hoping to find, perhaps "My Bookcase," edited by Francis Talbot, S.J., may extend this service. If in previous years you have been giving books in series, you might be interested in "The Treasury of the Faith

Series" (Masmillan. 60c each), edited by Rev. George D. Smith; "The Calvert Series" (Macmillan. \$1.00 each), edited by Hilaire Belloc; "My Changeless Friend" (Messenger. 30c each), by Francis P. Le Buffe, S.J.; "Thy Kingdom Come Series: Eucharistic Echoes" (Benziger. 40c each), by J. E. Moffett, S.J.; "Facing Life Series: Meditations for Young Women" (Benziger. \$1.50), by Raoul Plus, S.J. The year has brought additions to almost each one of these excellent collections. A valuable and useful gift would be a copy of "The New Catholic Dictionary" (Universal Knowledge Foundation. \$10.00), compiled and edited by Condé B. Pallen and John J. Wynne, S.J.; or a year's subscription to the Catholic Book Club.

Many will have learned from delightful experience that a year's subscription to *Thought*, the *Catholic World*, the *Messenger of the Sacred Heart*, the *Ave Maria*, *Columbia*, etc., is a continually renewed remembrance throughout the year. The fifty-two installments of AMERICA, with their message of inspiration, courage and cheer insure the National Catholic weekly a prominent place on any thoughtful list of books for remembrance.

REVIEWS

The New Catholic Dictionary. Compiled and edited under the direction of CONDÉ B. PALLÉN, PH. D., LL. D. and JOHN J. WYNNE, S. J., S. T. D. New York: The Universal Knowledge Foundation. \$10.00.

This is the latest product of the ceaseless activity of the group of Catholic scholars who have already laid the world under heavy obligation to them by the publication of the "Catholic Encyclopedia." Even in the cheapest edition, the seventeen-volume-Encyclopedia is far too costly for ordinary folk, yet these are hungry for knowledge of their Faith, about which they are questioned so much these days. To meet this need the "New Catholic Dictionary" was planned years ago and has finally reached its completion. Its scope is splendidly comprehensive, there being 1,100 pages, 747 maps and illustrations and 8,250 articles upon the most varied topics. Just to browse through these well-printed, easily read pages is an instructive pastime. Many an unexpected title will be found: Nag's Head Story; Confession at Sea; Risus Paschalis; Mind of the Church; Coat Without Seam; Miracle of Grace; Serving Two Masters, etc. There are some gaps, and some points whereon an issue might be raised, but the compilers quite disarm a critic by the frank admission that "we shall welcome every criticism and suggestion that will enable us to make it as well-nigh perfect as a human production may be." That they enjoy the confidence of the public is evidenced by the fact that 12,000 copies have been sold *before publication*. Dr. Pallen was called away by death before the work was completed but it enriches his memory and should evoke from all who turn its pages a prayer for his soul.

F. P. LeB.

King Spider, A Biography of Louis XI of France. By D. B. WYNNDHAM LEWIS. New York: Coward-McCann. \$5.00.

With a brilliancy that equals the best in modern biography, and that easily surpasses all modern Catholic biography, except in one or two instances, D. B. Wyndham Lewis has rehabilitated Louis XI in his "King Spider." And not only has he shown what Louis really was, but he has also graphically pictured, and truthfully, the France of Louis' time and making. Mr. Lewis, last year, published his "François Villon," acknowledged to be one of the outstanding books of the year. That work deals with the same period as the present volume; in fact, Villon has a chapter in it. And with Villon are grouped the other notables who shed lustre on or wrought villainy in the land of Louis. Because there are so many individuals to whom individual treatment is given,

this volume becomes a garland of biographies rather than a biography. There is a section, for example, devoted to "Three Ecclesiastics"; these three have been singled out as types of the Churchmen of the day; one of them, the highest in rank, is very, very bad and scandalous; the other two are mostly edifying. Then there is a section entitled "Three Familiars," of whom one is a chronicler, another a barber, and the third a doctor. Also a trio of artists who deserve special mention. These all, together with an innumerable list of others, were caught up in the web of King Spider. And in that web, and in its spinning, nobles and peasants from Burgundy, from Scotland and from England were involved, so that international history is quite as important an element in the book as is the domestic record and the personal narrative. Dominating the entire scene, however, is Louis XI. Although he is bundled up into four chapters in his formal biography, he spreads out through all the pages. Louis XI is emphatically not what certain French and all English writers have distorted him into being. That is, he is not a superstitious fool, a religious maniac, a half-mad intriguer, and a diabolical murderer. He is a statesman, a strong-handed ruler, a sincere Catholic, a great King, with faults a plenty, however, with sins on his soul and weaknesses in his character. Mr. Lewis has portrayed him, it may credibly be said, as he was. In this volume, there is evidence of immense research and true scholarship. But there is no ponderousness in its presentation. It is an intensely interesting narrative that sparkles with clever writing. "King Spider" is the December choice of the Catholic Book Club.

F. X. T.

Lincoln and His Wife's Home Town. By WILLIAM H. TOWNSEND. Indianapolis: The Bobbs-Merrill Company. \$5.00.

Life in Lexington a century ago was just one fight after another. On page 72 of Mr. Townsend's interesting researches, we read of the Graves-Cilley duel. It did not take place in Lexington, but it was applauded there in a public meeting as the triumph of a Kentuckian over a Yankee. On page 82, the tortures of flogged slaves are chronicled, and overleaf, Judge Turner's wife, a lady from Massachusetts, throws a small black boy from a second-story window, "injuring his spine, breaking an arm, and making him a cripple for life." This lady had killed six slaves, and some years later her coachman broke his bonds while she was scourging him, and choked her to death with his bare hands. Page 85 relates that on March 9, 1829, young Charles Wickliffe shot and killed the editor of the Lexington *Gazette*, and that three months later the editor's successor shot and killed young Charles Wickliffe. One more instance, given on page 91, will suffice. A gentleman from New Orleans, one Brown, fells Cassius Clay with a cane at a political meeting; Clay draws a bowie knife from his shirt front, and advancing on Brown who was covering him with a rifle, slashes "Brown's skull open to the brain, cut off an ear, and dug out an eye," after which he threw him from a cliff into a creek. It is a lurid story that Townsend tells, but the best chapters are those on slavery in Lexington and in that part of the Commonwealth. They effectively destroy the received convention that in Kentucky slavery was a mild and innocuous form of servitude.

P. L. B.

Richelieu. By HILAIRE BELLOC. Philadelphia: J. B. Lippincott Company. \$5.00.

When we read that the Italian Government has decided to construct a railway tunnel under the Stelvio Pass, to the worryment of the Swiss, and then have Belloc take us by the hand and hustle us up the Valtelline to see just where, how and why Richelieu's master hand nailed down the coffin lid on European unity, we can only lean back and say: "Richelieu's Europe still lives after him." Belloc could not have hit on a better moment to pin Richelieu to the book market's bulletin board. With Herr Hugenberg knocked on the head in Germany, and M. Briand craving the United States of Europe, and conference-ridden civilization obliged to get together if it wants to get anywhere, Belloc's tremendous thesis falls pat: "That national unity was of supreme importance most men [in seventeenth-century France]

would have agreed. Few remained in that day who remembered that unity of Christendom might be more important still. For Richelieu there could be no question but that national unity was of supreme importance: it gave all the meaning to his life." So, in this latest of his studies, Belloc marches, banners flying and beat of language throbbing, to capture the inner counsel of Richelieu's foreign policy, and see in it the beginning of Europe's present-day plague of divisions: to see Louis XIII's Prime Minister as the prototype of Bismarck. Opposite, too, since Dr. Pastor, from a different angle, that of the Papacy, had just turned his own placid searchlight on the robes of the man of whom the bitterest of all words were said: *Cardinalis afflixit ecclesiam; sacerdos effudit sanguinem*; "a persecuting prince of the Church; a blood-thirsty priest." Richelieu's royal master is as graphically depicted as is the masterful servant. The writer is at his Bellocian best in the simplification of the great tangle of that age. And of course he glories when he can invite you to sit down on the floor and watch the toy soldiers countermarch, and then show you how generals of long ago were pulling the strings of the present without knowing it. There is, too, some Bellocian wilfulness. There might be less. Why, without need, give any countenance to those who may misconstrue the Catholic teaching as to liberty of conscience?

J. L. F.

The War of Independence. American Phase. By CLAUDE H. VAN TYNE. Boston: Houghton Mifflin Company. \$5.00.

This volume is a positive pleasure for an historian who has the least vestige of an analytical mind. The surface of facts and events is more than deeply scratched by the author and reasons and causes are sought. Documentation is abundant though it may be regretted that Mr. Van Tyne did not add a note or two occasionally evaluating the sources for the benefit of those not thoroughly conversant with the source material used in the volume. The treatment of the whole theme reminds one of Madelin's French Revolution and the completed work may be classed with that account of a sister revolution. Mr. Van Tyne's book is neither ordinary nor traditional. From a layman's point of view it might be called unorthodox. Battles as such receive only such mention as modern history accords these sometimes relatively unimportant events; but the deeper meaning and wider results of the more important engagements are stressed. What the armies and the governments and the people did before and after the battle, what their state of mind was and why, eclipses marching, besieging, maneuvering, tactics and strategy. If the test of the interest of a book is its power of engrossing no matter where it is opened and read, this volume is more than interesting. The sane attitude adopted in toning down the highly imaginative traditions and legends sprung up about Lexington picks one up and carries him along. The part played by the remembrance of New England bigotry in the failure of the Canadian campaign but introduces the recital of graver causes for this same failure. New light is shed on the French alliance by the discussion of the apparent dilemma France found herself in at the time of Saratoga and the influence of this colonial victory in determining France's course. Perhaps the best chapter is "Spirit of Independence." The evolution of American political theory is sketched and the factors determining it are adumbrated. Paine's pamphlet, "Common Sense," according to Mr. Van Tyne was the most potent force in stirring up the spirit of rebellion—*independence*—and keeping that spirit alive. For the more serious thinkers circumstances relative to tax-paying, from the Sugar Act of 1764 on, kept thought in channels of democracy until finally the concept of total independence from crown and parliament was attained. All will agree that this account of the War of Independence, once started, is not to be laid down abruptly.

J. A. G.

The Letters and Friendships of Sir Cecil Spring-Rice. Edited by STEPHEN GWYNN. Boston: Houghton Mifflin Company. Two vols. \$10.00.

A scion of Irish landlord stock, after his education in England,

Cecil Spring-Rice entered the diplomatic service, and having held various posts in eight countries asked for and was given an appointment to Washington in 1886. Chance had made him a drafted best-man when Theodore Roosevelt was married in London. The friendship thus begun later served to make him one of the social circle at the Capital that included Henry Adams, John Hay, Cabot Lodge and the others of the intimate Roosevelt group. In 1912 he became British Minister to the United States and in this office during the World War was one of the most important factors in the evolution of the international contacts. His friendship with Roosevelt hampered him with the imperious domineering Wilson. Irish instincts made him appreciate the depth of the anti-English feeling rife—the nemesis of centuries of misrule and persecution. Senator O'Gorman, he writes, "is the son of parents who were evicted from Ireland forty years ago, and hates England"—but the London politicians did not heed his warnings. Some of these warnings indicate strange ideas, especially when he keeps harping: "The attitude of the Catholic Church is problematical. . . . Many of the priests take the side of Austria. . . . The Jesuits are certainly hostile to the Allies. . . . Two of the Cardinals sympathize strongly with Belgium, one is violently and openly anti-English" (to Lord Grey, April 1, 1915). "The most serious danger is in the attitude of certain sections of the Catholic Church, especially that inspired by the Jesuits who are Prussian in their feelings" (to Grey, April 30). A Methodist Bishop is the authority for such "information," and Shane Leslie, who will be remembered here as conspicuously lacking in a knowledge of local conditions and history, was another source. The many letters are most informative of what went on behind the scenes at Washington. From a number of them can be realized how the Wilson-Bryan combination and support kept the unspeakable Villa and Carranza in power in Mexico and paved the way for the blood-stained Calles era. They explain a number of otherwise obscure incidents. Apart from politics his literary and social links with his American friends make him a most attractive figure, and give these two bulky volumes, which Stephen Gwynn has tactfully compiled, a special popular appeal. In spite of Spring-Rice's long and faithful service the London politicians proved ungrateful. He was unexpectedly recalled in January, 1918, and Lord Reading given his place at Washington. It broke his heart and he died suddenly the next month while on his way home. As his family were unprovided for his American admirers contributed \$75,000 as a testimonial fund for their benefit.

T. F. M.

Creative Understanding. The Recovery of Truth. By COUNT HERMANN KEYSERLING. New York: Harper and Brothers. Two vols. \$10.00.

These two books are the results of lectures given by Count Keyserling at Darmstadt, in The School of Wisdom, which was opened November 23, 1920. The two volumes contain the philosophy and theology taught by the Count in the school which he founded. The philosophy can be summed up as follows: All reality is made up of two things—Expression and Significance. Expression is merely the surface of things like thought or science, Protestantism or Catholicism, Eastern or Western thought. Significance is the ultimate essence, which, if attained, will make this world the best possible world, will make man into a World-Ascendant, or a Ruler-Sage. These ideas are expressed in a hundred different ways throughout the two volumes, but there is no advancement in thought and not a shred of proof. We are told that the East attained the spirit of Significance, but as it was not expressed in a Western scientific way, the Easterners never became World Ascendants or Ruler-Sages. Everybody up to the time of Count Keyserling was one sided, hence not Ruler-Sages. The ideas of the Count concerning God are little short of blasphemous. The Sonship of God is a Christian hypothesis; divine grace is a hindrance. "If God created man, man in turn must create God by understanding; thus does God come to power on earth." "God does not know how the world developed," etc. There is nothing definite about the Count's philosophy and theology, except a great destructive force underlying. Only a few ideas are true up to the time of the Count,

and these few have been so distorted by such men as Heraclitus, Socrates, Jesus, the great Hindoo sages, Lao-tse and finally Nietzsche that it was necessary for the Count to form the School of Wisdom. Under pressure the Count borrowed his philosophy from Kant and Fichte and Nietzsche, else how would the reconciliation of the contradictories be invoked to show how this Significance or the organic Whole can conciliate the claims of Protestant and Catholic, the socialist, the rabbi and the soldier? All of the German rationalists are used by the Count in breaking down the Divine authorship of the Bible. Even psychoanalysis was used in the service of Significance. When one presses the Count for a definition, he says that this essence is ultimate, hence there cannot be a definition. The only positive concept that the School of Wisdom upholds is the attainment of riches and high social rank, and that immediately stamps the School as a school of Snobs. The preaching of Jesus concerning poverty and the practical example of this preaching in the life of St. Francis of Assisi horrify the Count. One comes to the conclusion, after reading the eleven hundred and fifteen pages that the last word has been said about rackets—the Wisdom Racket. Wisdom has at length been put at the mercy of the racketeers. For the Count claims that "it must be possible to commute nonsense into sense of a higher order." As long as the students at the School of Wisdom believe that and pay good money for it, the School of Wisdom is likely to persist for some time.

R. A. P.

The Masterful Monk. By OWEN FRANCIS DUDLEY. New York: Longmans, Green and Company. \$2.50.

By way of an exception, this novel is given a feature review rather than a review in the column set apart for novels. The justification for such a procedure will be clear to any one who reads "The Masterful Monk." As a story of modern life, it is notable. Its characters are admirably delineated, are natural, are true to themselves, are fascinating. These characters act out a drama that is thrilling to the extent of making one read and keep on reading long into the hours of the night. The persons of the drama, are, nevertheless, only the instruments of a larger conflict that is being enacted in our present-day world, the conflict, that is, between good and evil, between the powers of Heaven and of Hell. The protagonists of these forces are Julian Verrers and Brother Anselm, known also as Father Thornton. The former, according to the author, "is a spokesman delivering faithfully the ideas of certain materialistic scientists, philosophers, and leaders of thought, whose names are before the public today, and whose writings are everywhere on sale." Brother Anselm, the masterful monk, is the voice of the Catholic Church replying to these false leaders and advancing the Catholic truth on these questions of modern morals. The other characters in the story are swayed by these two men and their philosophies. The great problems of our times form the theme of the book, such as marriage, free love, birth control, etc. These problems are here in theory and in practice. And they are solved, triumphantly, by the monk. Father Dudley, in two previous books, has answered "the slanderers of religion" and "the slanderers of God"; these volumes are "Will Men be Like Gods?" and "The Shadow on the Earth." In this volume he "meets the modern attack on man and his moral nature." All three books form a series. And all three should be read by every intelligent Catholic. Father Dudley is a dynamic thinker as well as a powerful novelist.

F. X. T.

Source Book of American Political Theory. Edited by B. F. WRIGHT, JR. New York: The Macmillan Company. \$3.75.

Classes in government, constitutional law and history will find this compilation invaluable. It has been prepared on the theory, sound in every respect, that secondary accounts do not take the place of original documents. Much of the material, too, is presented in this form for the first time. It was necessary that what had been done for European political theory from Plato to John Stuart Mill should be undertaken for the American period from John Winthrop to Al Smith. The task has been accomplished by Professor Wright with rare discrimination and sound

perspective. Turning-points in U. S. history are given in their documentary background of letters, sermons, pamphlets and debates. Abstract ideas thus receive a very human setting. The "Theocratic Ideal" in Early New England (1636-1717) and the "Growth of Constitutional Democracy" (1821-51) are treatments more than ordinarily interesting and timely. The latter chapter might have stressed the growth of religious toleration. Under "Some Recent Tendencies" there is no attempt to play favorites. Here are, for instance, grouped typical utterances of Robert M. La Follette, Samuel Gompers, Theodore Roosevelt, Woodrow Wilson, Elihu Root, Oliver Wendell Holmes, John Spargo, Walter Lippmann, Irving Babbitt, Alfred E. Smith and Herbert Hoover. Each phase in the development of political thought is introduced by Professor Wright in a brief, revealing sketch of historical detail. Then he lets the documents speak for themselves. The sole exception to this excellent rule is to be found in the preface to Mr. Hoover's campaign speech on "Government in Business." Mr. Wright's implication is clear: "It is perhaps significant that in Governor Smith's answer, delivered in Boston on October 24, he did not state that he is not a socialist, but rather declared that the same measures are, or have been favored by Theodore Roosevelt, Charles E. Hughes, and many other members of the Republican party." On the other hand there is an entirely objective presentation of Governor Smith's letter on "Church and State in America." Incidentally this would appear as the only Catholic contribution to American political theory. Presupposed, no doubt, is the influence of Bellarmine and Suarez.

J. F. T.

Figures of the French Revolution. By LOUIS MADELIN. Translated by RICHARD CURTIS. New York: The Macaulay Company. \$3.00.

This book, a volume of three hundred and forty-two pages, is adorned with ten woodcut portraits by Karl S. Woerner. These portraits admirably indicate the passions and ambitions that animated the originals. The cuts are arresting and strongly stimulate the reader's mind in focusing images of the individuals whose actions and motives are revealed throughout the written pages. First among the personages dealt with by Madelin is LaFayette. This hero of the American Revolution fades into a sorry figure as the French Revolution progresses. That LaFayette was thoroughly educated; that events furnished him with most unusual opportunities to display his education; that calamity after calamity most urgently and most insistently demanded the utmost exercise of his knowledge and skill is beyond all question; yet, though his life was prolonged to the advanced age of seventy-seven years, his intellectual immaturity was unending. LaFayette lived immersed in a mental mirage of distorted visions which neither education nor experience nor time dispelled. Such is the, if not strange, at least hitherto unpopular portrayal of LaFayette given by Madelin. Of Danton a more kindly view is given than that ordinarily accorded him by historians. With vigorous intelligence, with matchless courage, unfortunately not directed by a disciplined education, his character and actions became ferocious. Had Danton been blessed with a tithe of LaFayette's education his robust nature might have changed the Revolution from an orgy of terror into a re-birth of monarchy, strong, powerful and enduring. The other figures analyzed in this book are displayed under a new and very revealing light. They are all most passionate and most human personages. The student of history will find this study refreshing and enlightening.

M. J. S.

Catholicism and Christianity. By CECIL JOHN CADOUX. New York: The Dial Press. \$6.00.

A sub-title to this volume calls it "A Vindication of Progressive Protestantism." Aimed directly at the Catholic Church and indirectly at the "Catholic" movement in the Anglican Church, the author's thesis is that the challenge of Catholicism is neither philosophically nor historically sound and that its doctrines and practices are out of harmony with man's moral nature, while Evangelicalism is the most genuine form of Christianity and the

only one ultimately tenable by Christians who really think in terms of modern knowledge and methods—scientific, historical, and philosophic. Credit must be given the author for the vast amount of research that his 700 pages show he has gone into, and for the copious references in his footnotes. However, he has apparently read widely, he has not always read well, or interpreted wisely or fairly. Particularly does he fail, though obviously he means to be fair, in his presentation of the Catholic position by confusing essentials and accidentals and by failing to make the proper adequate discrimination between the sayings and practices of individual members of the Church and her official teachings. Quite generally he throws out of court the explanations of Catholic theologians, historians and apologetes, and adopts an obviously prejudiced position. On the other hand, he gives full credence to writers of the type of G. G. Coulton, whose value as a critic of things Catholic has more than once been successfully challenged, and he shows an altogether unwarranted sympathy with disaffected Catholics like Dollinger. From the theological angle, the author accepts many of the views current among contemporary Modernists as to the Scriptures, the Divinity of Christ, Revelation, the Virgin Birth, etc. He rehearses what are now the obsolete arguments about the historicity and authenticity of the New Testament books. He makes any number of unwarranted criticisms of such doctrines as the sacramental system, the immaculate conception, hell, purgatory, and Catholic moral teachings. He repeats the old charges of the Church being a reactionary, holding back scientific development and intellectual culture, encouraging superstition and lax morality, fostering persecution and bloodshed, etc. He sees in the Free Churches the remedy for what he considers the errors and dangers of Catholicism. Between misstatements and understatement his volume cannot be a safe guide for the non-Catholic who would want to look at Catholicism as she really is.

W. I. L.

A History of the People of the United States During Lincoln's Administration. By JOHN BACH McMASTER. New York: D. Appleton and Company. \$5.00.

This is in reality the ninth volume of Dr. Master's well-known history of the United States from the Revolution to the Civil War. McMaster was among the first Americans to depart from the style, and even the point of view, of the dry and musty chronicler of the years. Assuming the known facts of a period, he considered it his task to relate what the people of the time thought, what they did to bring about the great incidents with which their era was associated, the influences to which they were subjected; and so to write history "in human terms." "The history of the people," he wrote "shall be the chief theme." That the result was charming, the popularity of Dr. McMaster's works is ample evidence, but the method is full of peril. An author may express his opinions, even in spite of himself, by what he chooses to omit as well as by what he decides to include. It is easy enough to say, "Give us the facts, and let us form our own conclusions," but the impartial student's crucial task is to discover precisely what the facts are. The present volume displays fewer faults in choice and more virtue than any which have preceded, and this despite the special difficulty of the troublous period which it treats. In collecting material, much of it almost inaccessible, Dr. McMaster exhibits tireless energy; page 332, for instance, opened at random, cites six newspapers published in the Confederacy. Into the more complicated questions, such as the partition of Virginia, Lincoln's relations to Kentucky in 1861, and the like, Dr. McMaster does not enter deeply, since his chief purpose is to exhibit contemporary opinion. This he succeeds in doing, and, on the whole, admirably.

P. L. B.

BOOKS AND AUTHORS

Young Adventurers.—Danger-loving youth will not complain that "A Buccaneer's Log" (Dutton. \$2.00), by C. M. Bennett, does not live up fully to its title. The hero resembles the notorious "Captain One-Eye Grimm" and circumstances force him to impersonate "One-Eye". Consequently, blood-thirsty pirate ad-

venture on the Spanish Main in the period after Morgan fills the pages. While "A Buccaneer's Log" suffers by comparison with "Treasure Island," it is better than many another pirate tale.

In the 134 pages of "The Book of Airplanes" (Oxford Press. \$1.00), by J. W. Iseman and Sloan Taylor, a profusely illustrated history of aeronautics, is told the story of man's attempted and accomplished conquest of the air from Icarus to the recent round-the-world cruise of the "Graf Zeppelin." It is written for boys, but adults wishing to become air-minded will find it informative.

In a style reminiscent of Mark Twain, Charles Edward Russell tells the exploits of the New York Pilot Service "From Sandy Hook to 62 Degrees." (Century. \$3.50.) A whole sea-chest of briny adventures is opened and a treasure of perils, disasters, and rescues disclosed. One closes this book convinced that it would be difficult to discover a more heroic, hardy tribe of seamen than those who guide the vessels of the world in and out of New York Harbor. Again it is proven that truth is stranger than fiction and a lot more interesting reading.

Lucine Morrison in "The Attic Child" (Stokes. \$1.75) narrates the rafter-room doings of a little girl in an old California mansion. A red haired boy and several beloved dolls are companions in the heroine's adventures. Young readers of subteen age will follow this story with deep interest.

Dorothy Tennant before her marriage to Stanley at Westminster Abbey, had made a name for herself as an artist as well as being noted for a wide knowledge of literature, both English and French. During the last two years of Lady Stanley's life, she made the twenty-four drawings reproduced in "Ragamuffin" (Houghton Mifflin. \$5.00), and during the last few months she wrote the verses which accompany the sketches. The letter-press has to do with London scenes: "The Serpentine," "Bank Holiday," "The Chase of Ragamuffins," "The Plane Tree in a London Park," etc. The book is a work of art, beautifully printed and exquisitely illustrated.

Liturgical Interests.—A second edition of "Matters Liturgical" (Pustet. \$3.00), translated and revised by the Rev. Thomas W. Mullaney, C.S.S.R., and a thoroughly revised and enlarged eighth English edition of the "Handbook of Ceremonies" (Herder. \$2.75) by John Baptist Mueller, S.J. help to satisfy the demand for these two manuals which have long been popular with priests and seminarians. Among other renewals are "The Ritual Explained" (Herder. \$1.75), a manual for the use of the clergy with special reference to the clergy of England, by the Rev. W. Dunne, and "The Holy Sacrifice of the Mass" (Seminary Press: Rochester), by Joseph J. Baiert. This is a book for school children, explaining in question and answer form the meaning of the Mass. "The Guide for the Roman Missal for 1930" (Lohmann. 15 cents) is a convenient and practical help for those who have learned to use the small missal in following the daily Mass. "Practical Suggestions for Teaching the Liturgy of the Mass" (Lohmann. 10 cents), "The Year of the Lord" (Lohmann. 5 cents), and "Eucharistic Education" (Lohmann. 10 cents) are pamphlets which help to spread the liturgical revival.

The missal itself has not been overlooked in the efforts to supply information about the Holy Sacrifice. There have been many excellent editions of the Missal in English and in Latin for adults and not a few attractive Mass books for children. "The Child's Daily Missal" (Benziger. \$1.25), arranged by Dom Gaspar Lefebvre, O.S.B. and Elizabeth Van Elwyck, is the most complete and attractive Mass book for children which has been issued up to the present. The Rev. John Gray, who translated the work into English, deserves many thanks for making this book available to English readers. However, it seems that the usefulness of the book is unnecessarily restricted by the word *child*.

The prayer books of the Rev. F. X. Lasance have long enjoyed such popularity that there is no need of acquainting the Catholic laity with their merits. But it is worthy zeal that prompted the novel idea of presenting in attractive metal boxes, which make a splendid gift package, the two most popular books of this series: "My Prayer Book," and "The Catholic Girl's Guide." (Benziger. \$2.75).

We That Are Left. The Small Dark Man. Full Measure. The Embezzlers.

When Clyde Delarode married Alison Lacey, in Isabel C. Clarke's latest novel, "We That Are Left" (Longmans, Green, \$2.50), he took on himself an obligation that would have daunted a lesser man. Alison, frankly, confessed that she did not love Clyde, but that she was willing to marry him because of his wealth and because that wealth would permit her to care for her neurotic, hysterical brother, Aubrey. Clyde agreed to the terms that she set, though he knew that her sisterly affection might ruin her life and his. He not only fulfilled his promises, but by his strong and, at times, devastatingly cruel treatment of Aubrey turned him from a blighter into a man. His reward was a growing love for him in his young wife. Miss Clarke has created an impressive set of characters in this novel: Clyde, dominating, ruthless and yet tender; Alison, torn between two affections; Aubrey, developing from a neurasthenic to a normal manhood; and the worldly parents of that type, which is too abundant in the higher stratas of society. Of the theme, one cannot but feel that Alison was mistaken in her sacrifices for Aubrey. But it makes for dramatic possibilities. Miss Clarke presents Catholicism as a factor in her story, but she does so naturally and effectively.

"The Small Dark Man" (Stokes, \$2.00), of whom Maurice Walsh writes, is a lively little Irishman, one Hugh Forbes, who discovers the woman of his dreams, not in the native town of Glounagrianan, but in a Highland glen in Scotland. There is match-making and courting with a cleanness and freshness that seemed to have been forgotten. There are, of course, amusing incidents, misunderstandings that are shy and solutions that are timid. That has put a Gaelic vision into the blind eyes of a lovable mother of children. Rather he himself becomes eyes for the blind and he sees with the vision of a mystic. The story moves along with ease and grace. There is a lilt in the style and a buoyancy in the atmosphere that makes the whole story refreshing.

The radio industry, still in its infancy, becomes the medium for a striking novel by Hans Otto Storm, a radio engineer, in which he attempts to impart a knowledge of the inevitable results of a partnership between science and greed for power and to communicate some of his enthusiasm for his own profession. "Full Measure" (Macmillan, \$2.50) tells the story of the organization, development and later life of the American National Telegraphs which brought to three uncongenial characters a full measure of mechanical achievement, of scientific aspirations realized, of self-denying absorption, of hoarded wealth. But it was fullness that brought with it a tragic futility and dissipated itself in an inevitable crash. "Big business" differs little in San Pablo, Pittsburgh, Los Angeles or Sze-Chuan. Its slaves are sooner or later burned with the electric sparks or ground in the wheels of the inanimate machines. This seems to be the moral of Mr. Storm's realistic tale and it is one that deserves a serious hearing.

Not only have the translator, the introducer, and the artist labored to win for "The Embezzlers" (Dial, \$2.50), by Valentine Kataev, an enthusiastic reception, but several European critics have volunteered, or engaged, to lead the applause. However, their lack of moderation and the exaggerated uniformity of their praise put the American reader, who has any discernment of his own, on guard. The book's main claim to distinction is its ability to provoke laughter in those who have learned to laugh at embezzling heroes. Perhaps the author enjoyed a sense of satisfaction in knowing that a formula has circulated about his offspring. Three readings are prescribed generally: first, for a laugh; second, for a study; third, for literary enjoyment. Before undertaking any of these, it might be well to be forewarned that the story deals with two government employees who start a tour of the country on the Government's money. Their justification seems to be that everybody is doing it. The traveling scoundrels give the author an easy means of sketching a panorama of Russia and introducing caricature, satire, and the humor which his repulsive, drunken heroes can supply.

Upstream. Field of Honor. The Miracle of Peille. Joining Charles.

It is like stepping into the healthy, quiet, restful and invigorating atmosphere of the country after spending the day in the fetid, noisy, rushing and nerve-breaking turmoil of the subway, to turn from the unfortunately popular type of novel to a story such as is told by Martin J. Scott, S.J., in "Upstream" (Kenedy, \$2.00). The theme is one that has held the general public in many of the successful movies of the last year. It appeared with slight variations which were easily recognized by the public, but just as eagerly patronized as if it were presented for the first time. Thus was indicated a natural appreciation for what is clean, uplifting, ennobling for every human heart. A mother's manifestation of love for her son never fails to interest even our boastful sophisticated moderns. It is such a manifestation that Father Scott tells of in this story of the little lad who was carried by the force of an ideal upstream against a strong current of opposition until he achieved a well-merited triumph. The story offers many opportunities for dramatic ability and many incidents where fundamental principles may be profitably recalled. The author uses these to instruct and edify while he interests and entertains.

While it may be agreed that "Field of Honor" (Century, \$2.50) is the most ambitious novel of the late Donn Byrne, it cannot be admitted that it is his greatest or most appealing book. "Field of Honor" is plotted on a grandiose scale. It is of the Europe of a century ago when Napoleon was striving for world conquest and England, under the diabolically clever domination of Castlereagh, was thwarting him by intrigue and bribery. Militarism and diplomacy, ambition and cunning, pride and hate swayed the balance of international power. Castlereagh called to his service another Irishman from the North, Garrett McCarthy Dillon, as Protestant as are all of Byrne's heroes. Whereas Castlereagh was as devious and unscrupulous as any man could be, Garrett was sternly honest and righteous in an exalted degree. Though unalterably Irish in the sense of Donn Byrne, he was inflexibly loyal to England and her glory. His devotion was such that he sacrificed his young wife, Jocelyn, who hated Castlereagh fiercely and hated all that Castlereagh represented. Donn Byrne's popularity was based on his sentimentality, on his ability to relate a tender, poetic, romantic tale in luscious language. His attempt to combine a narrative of international scope with a drippingly sweet story of married lovers has not been successful.

A weird recital is that told in "The Miracle of Peille" (Dutton, \$2.50), by J. L. Campbell. According to the publisher's advertisement it is "the almost incredible story of Therese Ursule." In fact, it is a wholly incredible fiction. Therese has all the externals of a mystic saint, the stigmata, private revelations, the gift of prophecy, the power to work miracles, and the like. But her mad father had put a dying command on her never to enter a church. She never does, and she mortifies herself by refusing Baptism and the Sacraments until her death by accident. Her religious convictions and aspirations are futile whims, tintured with Protestantism. To fulfill her reputed life-work of having an old, ruined monastery rebuilt, she comes to Broadway to exhibit her miraculous powers on the stage. She fails, of course, but through her failure she achieves her desire of finding a man who will erect the hospice. Doctrinally, the book is false in almost every way, though the French abbés who enter into it give their support and approval of Therese.

Almost one dozen short stories make up the volume which Elizabeth Bowen presents under the title of "Joining Charles" (Dial, \$2.50). The stories cover a wide range of subjects and almost several octaves of emotions which are stimulated by horror and mystery as well as whim and feminine fancy. The book is distinctly feminine in tone, in touch, in atmosphere, in character studies, in interest. The touch is delicate, the atmosphere nervously alive with color and motion, the characters: a young wife, an English school girl, a fussy matron, a cinema star, a neglected mother, are all treated with exhaustive insistence on detail or dismissed with the thrust of a sharp adjective.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Catholic Action

To the Editor of AMERICA:

The call for Catholic lay action is not going unheeded in America. There is much scattered activity and zeal among lay apostles all about. Yet, as Father Parsons indicated in the issue of *AMERICA* for November 9, it needs organization and a program. But before that comes about and after it has been established the interior apostolate must always be cultivated. I refer to an apostolate of prayer for our non-Catholic friends. Cannot Catholic newspapers and magazines do something here? I suggest that a day be set aside on which we pray more especially for our non-Catholic friends. What if Catholics were to offer Holy Communion and pray at the Crib on Christmas Day, the day of peace and good will to all men!

Father Parsons also mentions the special need of lay apostolic action in our colleges and universities. Why could not letters indicating workable programs for this phase of Catholic Action be sent in to *AMERICA*?

St. Louis.

W. G. L.

The Dawning of World Peace?

To the Editor of AMERICA:

If the long-drawn-out Roman Question could be so satisfactorily and amicably settled in this astounding age of discoveries and inventions, what wonder if the great problem of world peace could be settled by the same methods, namely, heart-to-heart "conversations" between President Hoover and Premier MacDonald, representing the two most powerful Governments of the New and the Old World—informally seated on a log in the gorgeously tinted mountains of Virginia? Christianity was born in a stable at Bethlehem!

Nay, may we not regard the accord between the Eastern and Western hemispheres as one of the first fruits of the settlement of the Roman Question?

The less prepared the nations are for war, the less likely they are to plunge into it. The understanding reached between England and America, two of the greatest admirers of true sportsmanship, merely means that hereafter they will fight only with heavily padded gloves, in a friendly boxing match, to discover each other's weak and strong spots and thus maintain perfect parity between them. It means that hereafter disputes will be settled by the pen instead of the sword. World peace will be no longer a military problem but a moral problem. This great accord prepares the way for the functioning of the greatest moral power on earth whose independence and sovereignty has just been formally recognized by the leading nations of the world.

This suggests the probable solution of the often-discussed problem of diplomatic representation of the United States at the Vatican City. If England, France, Italy, and more than a score of Governments now find it necessary, if not indispensable, to maintain diplomatic relations with the smallest sovereign State in the world, may not our Government find it equally desirable to establish similar relations with the Holy See in order to maintain perfect parity with all the other nations? Would it not be slightly embarrassing, not to say humiliating, to the greatest republic in the world to be compelled to ask an audience with the venerable Father of Christendom through the good offices, say, of the little Irish Free State instead of through our own diplomatic representative?

It will be recalled that when the United States Government found it necessary to invoke the authority of the Holy See in the settlement of the famous Friar Question in the Philippines, this country appointed a special commission headed by former Presi-

dent Taft and Bishop O'Gorman of Sioux Falls, S. D. Might not discussion of the doctrine of the Freedom of the Seas make it equally necessary for us to renew diplomatic relations with the Papal Court, since so many other nations enjoy that advantage, and the Popes were recognized for centuries as having universal jurisdiction on the high seas until England claimed that "Britannia rules the waves?"

The settlement of the Roman Question leaves the Holy See the only absolutely free and sovereign moral power on earth to whom the whole world can appeal as the logical arbiter between nations, as it was the traditional Peacemaker of Christendom, in scores of cases, the mere titles and dates of which would fill a column, from the days of Attila and his hordes of Huns turned back in their triumphal march towards Rome by St. Leo I, down to Leo XIII who settled the Friar Question for the United States in our own day.

Cardinal Vannutelli, dean of the Sacred College, declared recently the Papacy's willingness to arbitrate between nations in the cause of justice and peace. "Whenever the principles of justice and morality are at stake," he declared, "the Papacy has always tried to take a hand in international affairs, since this is her own particular sphere and mission."

The Papacy would, however, says the Cardinal, act only on two conditions. She must be left absolute liberty of action and decision, and none of the parties must try—as some did in the World War—to win her over to its side; and her resolutions, her judgment and her arbitration must be accepted and carried out in the same spirit that has inspired them, with a view to pure justice and for the greater good of humanity as a whole and each nation in particular. On the question of arbitration in the case of international rivalries he said: "The Papacy has always seized upon any favorable opportunity of exercising her influence in the cause of justice, peace, and amity between all nations." His Eminence expressed the view that the nations will turn more readily to the Holy See, now that the Pope's independence has been established and his sovereignty recognized.

Surely, after the dismal failure of half-a-dozen World Peace Congresses, this new movement for world peace inaugurated by the President of the United States and the Prime Minister of England, peacefully seated on a log in nature's cathedral, in the land of civil and religious liberty, may be regarded as the dawning of a new era of world peace, if not the millenium! It will be either the greatest fiasco of all time, or the blooming of an era of true world peace, "that peace which the world cannot give."

Long ago the angels sang: "Peace on earth to men of good will!"

White Bear Lake, Minn.

WM. F. MARKOE.

Protest

To the Editor of AMERICA:

As secretary of a club numbering some hundreds of actors and actresses among its members, may I call your attention to a most offensive sentence occurring in an article by J. W. Fitz Patrick, in the issue of *AMERICA* for September 7, to which my notice was drawn only last week. It reads: "The theater has always been full sister to the brothel and always will be—no time had to be wasted sowing the devil's seed in that fertile field."

The words are obviously those of a writer wanting in both charity and knowledge of his subject, and as such beneath one's notice. At the same time they may have given pain to young artists who have not yet learned to treat such attacks on their profession with the contempt they deserve. But the real harm lies in the paragraph having appeared in a reputable Catholic paper.

London, England.

M. BALVAIREL HEWETT,

Secretary, *The Interval Club*.

[In the context from which the "most offensive" sentence was lifted, Mr. Fitz Patrick was showing some reasons why sex propagandists had invaded the field of fiction. Whatever meaning Mr. Hewett may choose to attach to the text, be it the author's own sentiment or that of the propagandist, Mr. Fitz Patrick's long years as a dramatic critic of note and his devoted work for stage folk are eloquent testimony of his knowledge and his charity.—*Ed. AMERICA.*]